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ABSTRACT

The purpose of this study is to identify the personal, spiritual, and professional needs of novice pastors that a mentoring program might address. The subjects of this study are pastors who are beginning ordained ministry in the Free Methodist Church and who have less than ten years experience in ministry. A researcher-designed and administered questionnaire was used with a self-selected sample group of new pastors who attended an orientation conference in Indianapolis, Indiana in September 1998. The same questionnaire was also sent to every Conference Superintendent in the Free Methodist Church of North America soliciting responses from them on the needs of young pastors within their charge.

Data from these two sources was collected, compared, and cross referenced to determine frequency, intensity, and correlation within the three categories of needs assessed: personal, spiritual, and professional. With this information, mentoring programs could then be designed to address targeted needs of new pastors.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
Designing A Needs-Based Mentoring Program for New Pastors

presented by

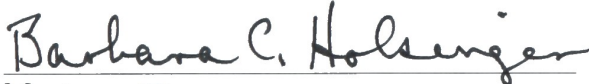
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has been accepted towards fulfillment

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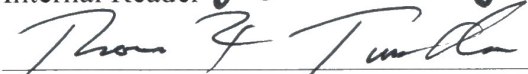
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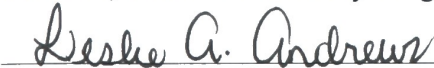
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DESIGNING A NEEDS-BASED MENTORING PROGRAM
FOR NEW PASTORS
IN THE FREE METHODIST CHURCH
OF NORTH AMERICA

by

Mike Edward Conkle

A dissertation
submitted in partial fulfillment
of the requirements for the degree of
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CHAPTER 1

Overview of the Study

An article in the Harvard Business Review boldly proclaimed: "Everyone who makes it has a mentor" (Collins 56). Since that article was published in 1978, numerous studies of business, education, and medical professionals have supported the claim that mentoring positively affects both job performance and job satisfaction. Having a mentor may not guarantee a successful and satisfying career, but according to the studies, the experience provides a substantial advantage.

Michael Boersma discovered that what was true of other professionals was also true of professional ministers. He studied the relationship between mentoring and ministry satisfaction among recent (1987-1993) graduates of Talbot School of Theology. His finding was based upon the responses of 232 graduates (a return rate of 75.8 percent). The study revealed that, "Alumni who reported being mentored showed significantly higher levels of ministry satisfaction than those who received no mentoring" (Boersma DAI-A).

Solid evidence supports the idea that mentoring plays a powerful and influential role in personal and professional development. Daniel Levinson, in his book The Seasons of a Man's Life, writes about the importance of mentoring relationships in the early adult or novice stage of life. He contends that a mentor serves as a key "transitional figure" (99) between the early adult (novice) stage of life and the age thirty transition. Levinson's study found that mentoring helped facilitate a smooth and successful transition from young adulthood to middle adulthood. When mentor-hood is not experienced, Levinson concluded that there is a "waste of talent, a loss to the individuals involved, and an

impediment to constructive social change" (334). Mentoring goes beyond teaching specific skills. It provides a vital ingredient in the maturation process-the development of healthy, whole people.

Levinson's work focused exclusively upon the adult development of men.

Mentoring, however, is not just a male experience. Researcher Janice Smith studied the effects of mentoring on social and institutional isolation. Among her many findings she discovered that "females enter mentoring relationships in greater proportions than males" (DAI-A). Both genders benefit from mentoring relationships, and both suffer loss when mentoring is absent.

A large percentage of high-performance people, leaders in their field of endeavor, acknowledge benefiting from at least one mentoring experience. Bennis and Nanus studied characteristics of noted leaders. They observed that "nearly all leaders are highly proficient in learning from experience. Most were able to identify a small number of mentors and key experiences that powerfully shaped their philosophies, personalities, aspirations, and operating styles" (188). Whatever the field of endeavor, few leaders rise to prominence without the influence and encouragement of at least one mentor.

Ron Jenson, president of High Ground Associates, interviewed one hundred pastors of the largest congregations in the United States. He found that one common denominator they shared was that everyone had at least one mentor (Biehl 7). Biographical literature contains much anecdotal material on the importance of mentors. Joseph Cardinal Bernardin, Archbishop of Chicago until his death in 1996, was a protégé of the late Paul J. Hallinan, Archbishop of Atlanta. Bernardin said of his mentor, "What

used to frighten me was that he had much more confidence in me than I had in myself" (qtd. in Keeve 12).

It may not be universally true that everyone who makes it has a mentor, but the advantages and benefits of mentoring are so significant that such a statement does not seem brazen or inappropriate. Mentoring profoundly influences people and provides a nurturing environment for personal and professional growth.

As a young minister, I experienced first-hand the impact of mentoring. Following graduation from college, I took a position as Director of Christian Education and Youth at a church in Northern Indiana. Prior to this, my ministry experience consisted of a three-month internship in youth ministry and involvement with music ministry teams.

My senior pastor had very little experience working with staff. He was a good role model, but was not equipped to be a mentor. I muddled my way through that first year trying desperately to find the handles and keys to make the right things happen. Frustration grew within as I increasingly realized what needed to be done, but also recognized how ill-equipped I was to accomplish it. Self-doubt haunted me. Seminars, a few close friends, and a tenacious sense of God's leading in my life provided much-needed stability, encouragement, and direction. Still, I felt as if I was merely treading water in danger of being overwhelmed or swept away at any time.

About midway through my second year in ministry, a man whom I admired greatly invited me to join him for breakfast. He had been a regional director for Youth for Christ and had a wealth of knowledge, as well as a shepherd's heart, to share with me. For almost a year we met regularly for breakfast planning, praying, dreaming, and sharing together. I never referred to him as my mentor, but that is exactly what he was.

As a result of that mentoring experience, I grew in many directions simultaneously spiritually, professionally, and personally.

There were several components to this mentoring experience that enhanced my life and ministry effectiveness. On an emotional/personal level, I felt highly affirmed and supported by my mentor. This was the most beneficial and crucial aspect of my mentoring experience. All of the other benefits I derived from this relationship were undergirded by the personal acceptance and nurturing environment created by my mentor.

My mentor's confidence in me had a way of drawing out the best in me. Somehow, his confidence in me helped me develop greater self-confidence. As my personal confidence grew, my professional competency increased and vice versa. Latent gifts emerged and were recognized and developed. I was challenged, stretched, and affirmed simultaneously.

Another benefit of my mentoring experience was to see myself through the skilled and compassionate eyes of another. Bishop John Powell observed that human beings "are all like mirrors to one another. We perceive ourselves largely in the 'feedback' of one another's reactions." (260). This dynamic was highly operative in my mentoring experience. Open and honest communication in a loving, supportive manner characterized our relationship.

To be known as we really are and to be loved provides explosive possibilities for personal, spiritual, and professional growth. Critical, honest, and affirming feedback provides the raw materials for the development of a healthy and true self-image. My self-confidence and self-knowledge grew under the tutelage of my mentor.

The spiritual aspects of my mentoring experience were not merely incidental. We prayed together every time we met. He would question me often about my devotional habits, my spiritual disciplines, and my understanding of and obedience to God's will. In his life I saw authentic Christianity and it drew me closer to him and closer to God.

My third year of ministry was joyous. With the help of my mentor, I put into place programs and people that came together in marvelous ways. It was a year of celebration and confirmation. Affirmed by this experience in ministry, I left that position to attend seminary, to further equip myself for a life of ministry. During those years in seminary I greatly benefited from being mentored while in ministry.

I have often wondered what would have happened to me without such effective mentoring. During my twenty-one years of pastoral ministry, I have witnessed several young, gifted colleagues leave the pastorate. I did not conduct exit interviews with them, but I wonder if they might still be in ministry if someone had been available to mentor them.

I am presently serving on my conference's Board of Ministerial Education and Guidance. We are working to design a facilitated mentoring program that will give every ministerial candidate and new pastor in our conference the opportunity to benefit from a gifted mentor. I hope that this study will provide a theoretical framework and enough of the practical how-tos to implement conference-facilitated mentoring programs across the Free Methodist denomination.

According to a pastoral supply/demand study conducted in 1989 by the Department of Higher Education and the Ministry of the Free Methodist Church of North America (see Appendix A), 161 ministers left the Free Methodist ministry in the previous

three years for reasons other than retirement. According to this same study, a total of 130 new pastors will be needed annually to fulfill both maintenance and growth demands up to the year 2000.

In 1995 the Department of Leadership Development of the Free Methodist Church repeated and updated this 1989 study. Out of a population of approximately 1,200 pastors, 797 participated for a response rate of 67 percent. The study found that the median age of Free Methodist pastors under active appointment was 52.5 years old. If every one of these pastors retired at the normal retirement age of 65, by the year 2007 (12.5 years from 1995) the church will lose 50 percent of its pastoral leadership to retirement.

If these two studies are still viable today, that means that every year 3.8 percent of all Free Methodist pastors are leaving the ministry for reasons other than retirement and that 4 percent are retiring for a total annual loss of 7.8 percent. It also means that annually 130 new pastors are beginning ministry in the church. These statistics highlight both the need and the opportunity for a facilitated mentoring program in the Free Methodist Church of North America.

Most graduating seminarians have little practical experience in ministry. A few young entry-level ministers have the opportunity to work on staff at a larger church, but most start out in small churches as the pastor in charge. In the Free Methodist Church, these small churches are often at a considerable distance from other churches in the conference. I fought feelings of isolation at my first pastoral assignment that was forty-five minutes away from the nearest Free Methodist church. Isolation and inexperience can be a deadly combination for a novice pastor.

Recognizing the need to equip priests beyond the classroom, the Indianapolis Diocese of the Roman Catholic Church requires of its young ordinands at least three years of work as an assistant in two separate assignments. This gives each young priest the opportunity to work with two older priests for at least three years prior to receiving a pastorate themselves. Typically, the wait is much longer than the three-year minimum. Everyone benefits from such a program.

Not enough large churches with multi-staff programs are available in the Free Methodist Church to put a program like this in place. I suspect the same is true of most Protestant denominations. Facilitated mentoring programs established in every ministry or mission area would help meet this great need of equipping and supporting novice pastors. Such programs would no doubt lead to lower levels of drop out and increased levels of competency and job satisfaction.

A 1996 study of Assemblies of God ministers found that young pastors desired more “hands-on” training and more practical application of classroom theories. They also desired some kind of special mentoring relationship during and/or after their formal education (Brainard DAI-A). Of the thirty-eight pastors who participated in this study, thirty-four of them indicated they either had a mentor or desired one. Any resistance to facilitated mentoring programs would likely be minimal.

A similar study of Church of God (Anderson) pastors found that, “Of those pastors who did not identify a mentor in their background, all but one indicated a desire for one.” (Frank ii). Across the spectrum of denominations both the need and the desire exist among young pastors to participate in mentoring relationships.

Definition of Terms

The concept of mentoring signifies a complex, multifaceted relationship. Mentoring is used today to describe a wide range of activities. The literature review in Chapter 2 contains a section entitled "Common Strands of Understanding" that will guide the reader to an understanding of the concept of mentoring. For the purposes of this study, mentoring is defined as a strategic approach to developing a protégé by pairing him or her with a more experienced person (mentor) who will teach, encourage, counsel, guide, and equip the mentoree.

The term "facilitated mentoring" needs some explanation. One line of thought about mentoring believes that relationships just happen—they result from chemistry and mystery and cannot be structured or programmed. Another line of thought maintains that one can help or facilitate the formation of mentoring relationships. Both concepts have merit.

Margo Murray defines facilitated mentoring as "a structure and series of processes designed to create effective mentoring relationships" (5). A facilitated mentoring program should at a minimum include components such as mentor recruiting and training, guidelines for choosing a mentor, and evaluation of the mentoring process, plus other possible factors. Mentoring is too important to be left to just happen.

Biblical Models of Mentoring

The scriptures themselves offer excellent precedents for and examples of mentoring. Thomas Oden wrote that, "Jesus, Paul and all the apostles were without exception concerned to provide careful instruction for deliberately chosen persons so as to improve their capacity to receive the word entrusted to them and pass it on without undue distortion." (33). Several models for disciple making can be found at work in the New

Testament Church (small groups [cells], coaching, mentoring [one-to-one], etc.).

The apostle Paul provides the best example of the use of mentoring in the New Testament. Paul's relationship with Barnabas fits a mentoring model. Barnabas was the older more experienced insider in the church. Barnabas introduced Paul to the apostles in Jerusalem (Acts 9:27). When the Church began the transition from an exclusively Jewish movement to reaching out to the Gentile world, Barnabas sought out Paul to help him with this ministry (Acts 11:25). When the leaders of the Antioch church were listed in Acts 13:1, Barnabas' name appears first and Paul's last. The dynamic of Barnabas and Paul's relationship typifies the elements of a mentoring relationship. These elements are described in detail in the literature review.

Barnabas serves as a transitional figure for Paul. In close association and partnership with Barnabas, Paul grew in knowledge, ministry experience, and confidence. Typical of a mentoring relationship, Paul came of age as a leader, separated from his mentor, and formed his own ministry team (Acts 15:36-40).

The conflict between Paul and Barnabas that precipitated their going separate directions is, according to Levinson, common in mentoring relationships. He wrote that, "Most often, an intense mentor relationship ends with strong conflict and bad feelings on both sides.... After a cooling off period, the pair form a warm but modest friendship" (100). Biblical evidence suggests that this is exactly what happened in Paul and Barnabas' relationship.

The Pauline epistles to Titus and Timothy indicate that Paul had a mentoring relationship with these two young ministers. It is evident that the relational aspects of friendship and intimacy were present. He did not write to them as their supervisor. He

referred to both of these young men as "my son" (1 Timothy 1:18, Titus 1:4). Paul offered encouragement and guidance in a fatherly tone typical of a mentoring model.

Other examples of mentoring are recorded in the Scriptures. The account of Priscilla and Aquila inviting Apollos into their home and explaining "the way of God more adequately" (Acts 18:26), strongly suggests a mentoring relationship.

These well-recognized leaders in the church assisted Apollos in finding his way into the mainstream life and ministry of the church (Acts 18:27). Conceivably the list of names contained in Romans 16 enumerates more than just personal friends of Paul. They may well represent leaders whom Paul helped nurture and develop through the years. The brief descriptive notes following the names suggest relationships of depth, intensity, and impact.

Some have ascribed to Jesus a mentoring mindset. Ron Lee Davis refers to Jesus as the "Master Mentor." He writes, "From the life and example of Jesus, we derive the fundamental concept of mentoring: more time spent with fewer people equals greater lasting impact for God" (21). Although Jesus poured his life into a relatively small number of people, the pattern of Jesus' ministry does not fit the traditional mentoring model that includes generational differentiation and a predominantly one-on-one relationship.

The Scriptures do not contain the word "mentor," but the concept and the practice are prominent, particularly in the Pauline literature. This literature attests to the powerful and effective role that mentoring plays in shaping lives.

Purpose and Methodology

The purpose of this study is to identify the personal, spiritual, and professional needs

of young novice pastors that might be addressed by a mentoring program. The subjects of this study are newly appointed Free Methodist pastors who have less than ten years of experience in ministry. The study is primarily aimed at novice pastors who have not reached the age thirty transition into middle-adulthood.

The research questions that provide the basis for this study are:

1. What personal, spiritual, and/or professional needs do young pastors have that a mentoring program could help meet?
2. What do conference superintendents perceive as the needs (personal, spiritual and/or professional) of young pastors?
3. What level of acceptance/receptivity exists among novice pastors to be involved in a facilitated mentoring program?
4. What correlation/congruence exists between superintendents' perceptions of needs of young pastors and these pastors' description of their needs?

Three categories of needs will be assessed: personal, spiritual, and professional. In order to identify these needs, two avenues of inquiry will be pursued. The first avenue of inquiry was to solicit from all Free Methodist conference superintendents within the United States General Conference (via a researcher-designed questionnaire) their assessment of the needs of young pastors within their charge. Secondly, a self-selected sample group of new pastors from across the country participated in this study. The same researcher-designed questionnaire was administered to inquire into believed personal, spiritual, and professional needs.

This study is designed to look at the needs of young pastors from these two vantage points. By looking at these needs through two different lenses, hopefully one will acquire

a more complete picture.

All conference superintendents and those in charge of extension work received a needs assessment questionnaire. This involved twenty-four people. The researcher-designed questionnaire was self-administered. To insure a high response rate, I solicited the help of Bishop Gerald Bates who consented to include a cover letter from his office requesting a faithful response from the superintendents. Nineteen surveys were returned for a response rate of 76 percent. Questionnaires and cover letters are included in the appendixes.

Every year the World Ministries Center of the Free Methodist Church hosts a New Pastors Orientation in September. The average attendance the last three years has been between forty and sixty. Participants come from across the country and provide a good cross-section (sample group) from which to study the needs of young pastors. Dr. Timothy Beuthin, Executive Director of the Department of Higher Education and the Ministry in the Free Methodist Church, gave approval for me to administer a questionnaire to assess the needs of these participants. He also offered additional time, if needed, for discussion of some of these felt needs.

Data from these sources was compared and cross referenced to determine frequency, intensity, and correlation within the three categories of needs assessed: personal, spiritual and professional. Having identified these needs, it is hoped that mentoring programs will now be developed across the church to help meet as many of these needs as possible.

Context of the Study

The Free Methodist Church was organized on 23 August 1860, as a consequence of certain factors in the Genesee Conference of the Methodist Episcopal Church. One

thousand laymen, who were dissatisfied with the lack of spiritual leadership in the Genesee Conference, met three times in convention to discuss their grievances.

Meanwhile, certain evangelical pastors in the Genesee Conference were the objects of discrimination. Ultimately, they met together and concluded there was no recourse other than to form a new denomination, inasmuch as efforts at reform had failed.

The organization of the Free Methodist Church took place simultaneously in New York and Illinois. Soon the church spread throughout the Northeast, Midwest, and northward into Canada. In the course of a few years, the church reached into the South and all the way to the West Coast, becoming a national and international body.

A substantial segment of early Free Methodists did not consider formal education of clergy either a necessity or even a desirable endeavor. Seminary educated pastors were often viewed with suspicion-tainted by the liberalism of the day.

There was, however, another segment of the church that adhered to the value of both formal and informal preparation for ministry. In 1909, evangelist James Stolbert, wrote an article in The Earnest Christian on the subject of an equipped clergy. He stated that, "Preparation for any great work is always essential to success...if preparation is necessary in business affairs, it is especially so in pulpit work." (18) He used the analogy of a mechanic serving an apprenticeship to become a master of his trade, and related that to ministerial success. There is no evidence that the church ever employed any program of ministerial apprenticeship, but the concept was present (18).

In the mid 1880's, a foreign missions board was formed, and the church ventured into countries in Africa, Asia, and Latin America. Today, the Free Methodist Church is dynamically present in nearly sixty countries worldwide. Eighty-four percent of its total

membership is located outside the “sending church” (the United States, Canada and the United Kingdom).

The structural organization of the Free Methodist Church parallels that of the mother Methodist Church. However from the beginning, Free Methodists included equal lay and ministerial representation to annual and general conferences. In 1860 in the Methodist Episcopal Church, only clergy were members of those bodies. This has been modified in subsequent years.

Local congregations in the Free Methodist Church have wide latitude in how they organize. Most still have an official board, with many employing an accompanying commission system. Congregations elect lay delegates to accompany ordained clergy to the Annual Conference. This body, in turn, elects an equal number of lay and ministerial delegates to the General Conference every four years.

The growth of the church in North America has not matched that of the exploding growth overseas. According to latest available statistics in the Free Methodist Yearbook (as of 31 December 1998), membership in the United States, Canada, and the United Kingdom totals 80,904. Membership in the remaining conferences of missions origin totals 414,632—83.68 percent of the total world membership of 495,536 members (Crawford 437).

The thirty annual conferences in the United States are composed of 962 churches and fellowships (church plants). While U.S. membership totals 73,235, morning worship attendance averages 91,752.

Since its inception, the Free Methodist Church has had two levels of ordination, deacon's and elder's orders. At the 1999 General Conference, action was taken to move

to elder's ordination only. The requirements, however, will incorporate those previously included in the two levels.

Each annual conference has two key boards that govern the quality and assignments of pastors. The Ministerial Education and Guidance Board (MEG Board) oversees the processing of ministerial candidates from the beginning through ordination—and beyond. Elected by the annual conference, the MEG Board seeks to maintain effectiveness in ministry of its pastors, plus doctrinal purity. Each year it makes a recommendation to the annual conference on “passing the character” of each ordained member.

The Ministerial Appointments Committee (MAC Board), also elected by the annual conference, is composed equally of clergy and lay members. Although the area bishop is an *ex officio* member and sometimes attends meetings, the conference superintendent, elected by the annual conference, takes the lead in ascertaining the needs of local congregations and the qualifications of clergy members. The superintendent works with the MAC Board in assigning ministers to local congregations within the bounds of the annual conference.

According to the Free Methodist Discipline, the denomination's official manual, a pastoral appointment is considered to be a long-term assignment. The MAC Board, often in consultation with the MEG Board, moves pastors from one congregation to another after consultation with local lay delegates. At each annual conference the presiding bishop reads the appointments of pastors to local congregations as the final item of business.

The Free Methodist Discipline outlines requirements for ordination and expectations of pastoral performance in chapter five entitled, “The Ministry.” This covers the full

spectrum of ministers from candidates through those who are retired. It lists expectations for pastors, evangelists, chaplains, conference superintendents, and retirees.

Both spiritual and professional leadership qualities and performance are included. The Free Methodist Church is clear in stating its expectations. One of the responsibilities of the conference superintendent, in cooperation with the MEG Board, is to see that these expectations are fulfilled in the character and conduct of the ministers under his or her conference's jurisdiction.

Although no system is perfect, safeguards are built into these processes that help to maintain quality and effectiveness of those serving in ministerial roles within the Free Methodist Church. As time goes on, these processes are refined by actions of the periodic general conferences.

In 1986 the Board of Bishops of the Free Methodist Church presented to the General Conference a written challenge entitled "New Day Document" (see Appendix B). One "New Day" initiative called for the establishment of one thousand new church plants in North America by the year 2000. A follow-up study conducted by the Department of Higher Education and the ministry entitled "Pastoral Supply/Demand 2000 Study" estimated that seventy new pastors would be needed per year through the year 2000 to meet this challenge. It further projected that a total of 130 new pastors would be needed annually to meet maintenance and growth demands (see Appendix A).

Going into the twenty-first century, the demand for pastoral leadership in the Free Methodist Church is great. In the past decade considerable attention has been given to the process of selecting new pastors. Church planter assessment weekends are now required of all those considering this type of ministry. Conference Ministerial Education

and Guidance (MEG) boards utilize screening/selection procedures that maintain high standards for incoming pastors. While much attention has been focused on pastoral recruitment and selection, relatively little attention has been given to pastoral development. Recruiting and selecting qualified leaders need to be followed by a plan or program for pastoral development.

A mentoring program for new pastors sponsored/facilitated by every conference in the Free Methodist Church would meet a pressing need. Quality mentoring results in higher levels of competency and job satisfaction. It is hoped that this study will be the catalyst for the establishment of such programs across the church.

This writer, a delegate to the 1999 Free Methodist General Conference, submitted a proposal for consideration that would require each annual conference to implement a mentoring program such as this document outlines. The General Conference adopted the proposal.

Chapter two contains a review of the literature and provides detailed information on the key concepts and components of mentoring that are pertinent to this study. Also included in Chapter two is a section on clergy burnout. This is included because the literature on the causes of burnout in the early years of ministry contains valuable information on the needs of young pastors.

CHAPTER 2

Review of the Literature

The concept of mentoring is as old as the story of Odysseus, who appointed Mentor to keep a watchful eye upon his son Telemachus. Since that time many images have become closely associated with the concept of mentoring: master/disciple, teacher/student, craftsman/apprentice, etc. Parallels have even been drawn between the mentor/protégé relationship and the parent/child relationship. One author stated that "the role of mentor implies some degree of responsibility for another person's growth. The basic experience of this is parenting" (Lageman 62). All of these images and concepts contribute to our present understanding of mentoring.

With a concept as ancient and enduring as mentoring, one would expect to find a sizable body of literature on the subject. Prior to 1980, however, Dissertation Abstracts International (DAI) lists only four dissertations using the key word "mentoring." Before 1970, literature on mentoring was extremely rare. During the 1980s a renewal of academic interest emanated from the field of education. From education the interest in mentoring expanded rapidly to the fields of business, medicine, social work, and beyond. From January 1986 to December 1996, the Dissertation Abstracts International database lists 694 entries using the key word "mentoring."

In the last decade, several writers and scholars have published works focusing on the need for and uses of mentoring within the Christian community. Mentoring is now becoming something of a movement across the North American church with many passionate and articulate spokespeople producing volumes of books, articles, and materials on the topic. Masterplanning Group, a Christian organization founded by Bob

Biehl in 1976, publishes books, papers, program materials, and a newsletter (Mentoring Today) focusing on this subject.

Practical concerns have fueled this burgeoning academic and professional interest in mentoring. Business and professional interests have become involved in mentoring as a way of bridging the gap between formal classroom education and the demands of the workplace. Mentoring helps provide a bridge between theory and practice, between classroom instruction and hands-on experience. Much of the literature on mentoring addresses this need.

Another practical concern that has stimulated the interest in mentoring is the changing pattern of student enrollments in institutions of higher education. For the last decade most educational institutions have experienced a decline in enrollment among traditional (young adult) students. Laurent Daloz estimates that by the end of the twentieth century, half of all students attending institutions of higher education will fall into this non-traditional (twenty five-plus years old) category (xi). These adult learners are changing the educational landscape. They are practical and utilitarian in their approach to education and want to be better equipped for everyday living, not just given data banks of information to file away in long-term memory.

This demographic change in student populations has prompted a more personal and practical approach to learning. Social learning theory supports models of learning that are personal, social, and interactive. A key premise of this theory is that people learn best through interaction with others. Role modeling and mentoring are major manifestations of this approach to adult education (Merriam 46).

The operative model for teaching is shifting from that of instructor to mentor.

Laurent Daloz, an educator himself, stands in the forefront of this paradigm shift. He defines the role of teaching as "a special kind of relationship, a caring stance in the moving context of our students' lives" (14).

Of course teachers must possess knowledge, but that knowledge is only of value, according to Daloz, when teachers "are able to form it in such a way that students can make use of it" (14). He further states that the key question in teaching is: "What is my place in the growth of those I care for?" (15). One can readily see how well a mentoring model fits with this student-focused, relational approach to education.

Practical concerns, too, form a driving force behind the mentoring movement in the church. Developing effective leaders and passing on to others a vital faith are concerns that fuel the contemporary interest in mentoring. A proponent of mentoring in the church, Bob Biehl, asserts that "virtually all training of the people of the Bible happened in the mentoring context," and that "preaching and acquisition of biblical knowledge are not enough to develop the sort of Christ-likeness which is a major segment of the Church's mission in the world" (10).

The body of literature on mentoring is rapidly expanding from many different segments and interests in our society. For the particular focus of this study, the more salient sources are those that address the subject of mentoring from a Christian perspective, and/or those attempting to apply these concepts to the needs and mission of the church.

Categories of Literature

The literature on mentoring can be divided into four categories. The first category focuses upon professional development and represents the largest body of literature on

mentoring. This category of the literature discusses the effects of mentoring on job performance, skill acquisition, and success in a particular professional field.

The second category focuses on methodology. Subjects such as "How to match mentors with protégés," or "How age and gender factors affect mentoring" are addressed. This portion of the literature focuses on the mechanics, the how-to aspects of mentoring.

A third category of literature treats tools for assessing, measuring, and evaluating various aspects of mentoring programs—analyzing strengths and defining weaknesses, etc. Because this study assesses the need for mentoring in the personal, professional, and spiritual development of ministers, this category of literature is of particular importance.

The fourth category of literature on mentoring focuses on philosophical and theological foundations. This body of material embraces theories of learning, philosophies of education, epistemological assumptions, and theological frameworks.

Common Strands of Understanding

The word "mentoring" is used in current literature to describe a wide range of activities, from training programs for new employees to programs helping preschoolers adapt to structured learning environments. This wide range of use of the term "mentoring" tends to obscure its meaning. The concept of mentoring is not easy to define. The dynamic that exists in a mentoring relationship is complex. Even with this complexity and the diversity of usage, several common themes or characteristics of mentoring are present in most of the literature. The Tormont Webster's Illustrated Encyclopedic Dictionary defines a mentor as, "a wise and trusted counselor and teacher" (1060). This short definition is a good beginning point from which to compare elements of mentoring contained in the literature. Amazingly, there is broad general agreement to

many of these components.

A mentoring relationship involves some sense of personal commitment and closeness. Daniel Levinson, a Yale psychology professor, regards friendship as a basic ingredient in a mentoring relationship (51). Edward Sellner also views friendship as an essential characteristic of a mentoring relationship. He describes the mentor/protégé relationship as one "characterized by the mutuality and equality found between friends" (35). To Sellner, the mentoring relationship "depends more on mutuality, reciprocity, and friendship than direction from 'the top down'" (10).

Another author describes the mentor/protégé relationship as an "intimate meeting of personalities" (Lageman 63). A bonding of hearts takes place in a true mentoring experience. This is a somewhat different concept than the traditional view of mentoring where a senior individual guides a junior individual toward success in some endeavor. It is important to keep in mind that the mentor's influence is largely determined by the level of closeness experienced within the mentoring relationship.

The primary role of a mentor is not a supervisory one. Some hierarchical difference may exist between the mentor and the protégé in levels of experience or age, but on a relational level, a mentor is a friend and a peer. George Cairns provides another dimension to the elements of mutuality, reciprocity, and friendship already set forth. In an essay entitled "Mentoring for Transformation," he writes "authentic mentoring is always a two-way process of learning" (137). Mentoring is more of a horizontal relationship than a vertical or hierarchical one. Mentor and protégé are both on a journey, both benefiting and growing from the mentoring experience.

Another aspect of mentoring is the guiding and/or nurturing aspect. This is

highlighted in Sondra Matthaei's description of mentoring as "a nurturing relationship that facilitates growth" (14). One of the functions of a mentor is to facilitate growth in another. This aspect of mentoring may seem to conflict with the peer/horizontal nature of the relationship, but what is experienced in mentoring is a leveling of lives relationally in order to better facilitate growth and transformation in the other. It is an up-close, incarnational approach to learning. This dynamic of growth and nurture is central to the purpose of the mentor/protégé relationship. It is true that "the role of mentor implies some degree of responsibility for another person's growth" (Lageman 62). One cannot be fully responsible for another person's growth, but one can be, in Lageman's words, "responsible to function as a catalyst in the process of growth" (62).

One other common component of mentoring identified or implied in most of the literature is that mentoring focuses upon the needs and dreams of the protégé. The agenda for the mentoring relationship is set by the needs of the protégé. Cairns Thistlewaite refers to this as a "grassroots" approach to learning (19). Because of the necessity of having to focus on the needs and aspirations of another person, egocentric people usually do not make good mentors (Biehl 62).

The work of the Holy Spirit and the dynamic of personal faith are key issues in the literature on mentoring coming from the Christian community. Sondra Matthaei's work on mentoring envisions a more expansive view of the process. She states that "mentors serve as soul-givers and soul-makers by helping others discover themselves" (13). This expands responsibilities beyond teaching someone a needed skill. She uses the term "faith-mentoring" to describe this more comprehensive view of mentoring.

In a similar approach, Edward Sellner uses the term "spiritual mentoring" in referring

to a type of mentoring that "is characterized by greater depth and may be more explicitly concerned with our vocation and relationship with God" (9). This rather new language of "faith-mentoring" and "spiritual mentoring" needs to be defined over against secular concepts of mentoring and of long-established Christian practices such as spiritual direction and discipleship training. For instance, Thomas Merton defines the function of a spiritual director in language similar to that used to describe spiritual mentoring. A spiritual director, according to Merton, is one who helps others to "recognize and follow the inspiration of grace ... in order to arrive at the end to which God is leading" (17). One can see from this description that the lines of distinction between spiritual direction and faith-mentoring or spiritual mentoring are quite thin with many areas of obvious overlap.

Qualifications for Mentors

Several factors impact the mentoring experience. Chief among these factors is the availability of quality mentors. Not everyone has the heart and gifts for this work. As stated before, egocentric people do not make good mentors and neither do people consumed with their own problems. Qualified mentors are an essential ingredient in a successful mentoring program.

Facilitated mentoring programs require a pool of quality mentors who are competent and committed to assist in another person's growth. Everitt and Murray-Hicks defined several characteristics of master mentors:

1. Strong interpersonal skills
2. Organizational knowledge
3. Exemplary supervisory skills
4. Technical competence
5. Personal power and charisma
6. Status and prestige
7. Willingness to be responsible for someone else's growth
8. Ability to share credit

9. Patience and risk taking (qtd. in Murray 107)

Although this study is based upon a secular (business management) model, it provides good insight into the gifts and skills needed for effective mentoring. The addition of character and spiritual qualities would make this a more suitable list of qualifications for mentoring within the Christian community. Also, the qualities of "personal power and charisma" and "status and prestige" could be incongruent with Christian values. Changing those two qualifications to 1) a servant leader, and 2) one who has the respect of others would provide a possible adaptation for use in the Christian community.

People in prestigious and powerful positions typically exercise a weighty influence upon those around them. How that prestige and power is conveyed and fleshed out determines whether or not these individuals would be quality mentors. The power and prestige neither qualify nor disqualify an individual from serving as an effective mentor. High performance people who can serve the needs and best interests of others would likely be extremely effective mentors.

Nationally known Christian businessman, Fred Smith, has compiled his own list of characteristics of master mentors:

1. Strong interpersonal skills
2. Organizational knowledge
3. Exemplary supervisory skills
4. Technical/professional competence
5. A servant leader
6. One who has the respect of others
7. Willingness to be responsible for someone else's growth
8. Possesses integrity, patience, and courage (95).

Another qualification of an effective mentor is the ability, the art, of asking the right questions—questions that focus in on needs of the mentored. Erik Johnson assembled a

list of questions that an insightful mentor might ask:

- How is your ministry affecting your own relationship with God?
- How is your sense of God's call being clarified?
- Where are your skills being tested?
- Where is your character being tested?
- What are your hopes and dreams for your future ministry?
- How can I help you?
- What evidence can you point to of the presence and power of God in your ministry?
- How is your relationship/communication style impacting your ministry?
- As you assess your growth, where do you see areas you need to work on? What are your felt deficiencies?
- What are some new things you could try?
- What are some things we could do that would help you to be more a person of integrity?
- What pain have you experienced and what were some of the effects of that pain? How has that shaped who you are?
- How might God use your past to prepare you for ministry in the future?
- Let's pretend that God knows what He's doing in your life, even though things haven't worked out as you'd hoped. What might He be teaching you through that? (41).

Writing from a Christian perspective, Ron Davis has created an excellent job description for mentors. It consists of several statements that describe the various commitments and qualifications of a mentor:

1. I am willing to spend the time it takes to build an intensely bonded relationship with the learner.
2. I commit myself to believing in the potential and future of the learner; to telling the learner what kind of exciting future I see ahead for him or her; to visualizing and verbalizing the possibilities for his or her life.
3. I am willing to be vulnerable and transparent before the learner, willing to share not only my strengths and successes, but also my weaknesses, failures, brokenness, and sins.
4. I am willing to be honest yet affirming in confronting the learner's errors, faults, and areas of immaturity.
5. I am committed to standing by the learner through trials-even trials that are self-inflicted as a result of ignorance or error.
6. I am committed to helping the learner set goals for his or her spiritual life, career or ministry, and to helping the learner dream his or her dream.
7. I am willing to objectively evaluate the learner's progress toward his or her goal.
8. Above all, I am committed to faithfully living out everything I teach (50-51).

Mentors who make and keep these commitments would have a great impact on the lives of their protégés. Quality mentors are the key to successful mentoring programs.

The Dynamics of Mentoring

The purpose of mentoring is to facilitate growth. The process is dynamic. Some researchers have identified stages in the process of mentoring. According to Carl George and Robert Logan, the developmental process of mentoring begins with the observation and modeling phase. This is referred to as the “I do, you help” phase. During this time the mentoree learns primarily through observation (George 110).

Opportunity for participation comes with the second phase-“You do, I help.” Here the protégé assists and evaluates the mentor. In the final stage of development (“You do, I watch”), the role of the mentor is largely one of support and encouragement. This dynamic aspect of mentoring is graphically illustrated by Gray’s Model (110) (see figure 1).

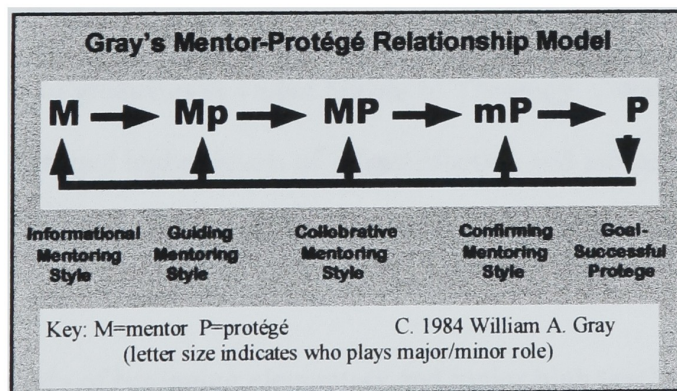


Figure 1

An environment that facilitates growth supports the movement and development that occur within a mentoring relationship. According to Orval Withrow, this mentoring

environment has several components:

Enrichment: providing treasures for the learner that will be a lasting resource for his or her ministry. The treasures include:

- the gift of oneself in friendship
- information on how best to do the task(s)
- experience doing ministry together

Encouragement: assuring the learner of personal support by:

- freely giving compliments on tasks done well and
- generously expressing concern, verbally and nonverbally, for the person, especially when the learner is discouraged.

Evaluation: assisting the learner in assessing progress by caring enough:

- to be kind in evaluations and
- honest about successes and failures.

Enabling: conveying strength for the task by

- directing the learner to resources and
- giving permission for the learner to venture into ministry (96).

A gifted mentor provides a dynamic nurturing environment that moves the protégé toward greater levels of competency and maturity.

The Value of Mentoring

In chapter 1 I shared how valuable my personal mentoring experience was. In addition to the ample subjective and anecdotal material testifying to the value and effectiveness of mentoring, several studies have illustrated this point. Michael Boersma, in a 1995 study of graduates at Talbot School of Theology, found that pastors who had mentors demonstrated higher levels of job satisfaction and job performance. Longevity/retention rates were also positively affected by the experience of mentoring (125).

Another study of beginning elementary and junior high teachers found that mentoring provided several benefits. Subjects of this 1990 study were administered by the Kentucky Mentoring Survey and based upon these responses the following benefits of mentoring were ascertained:

- Helped me gain confidence in my own ability – 88.4 %
- Listened to my ideas and encouraged my creativity – 85.6 %
- Helped me better understand the administration of the school – 80.2 %
- Helped me learn the technical aspects of the job – 73.0 %
- Taught me how to cut through the red tape – 55.6 %
- Taught me how to work with people – 47.5% (qtd. Boersma 41).

Clergy Burnout

The literature on clergy burnout provides valuable information and insights into the needs of pastors and is therefore relevant to this study. Causes of burnout in the early stages of ministry are particularly relevant. Burnout is not just a phenomenon experienced by older, experienced pastors. According to London and Wiseman “one third of all pastors experience burnout within the first five years of ministry” (22).

At any age or stage of ministry, the characteristics of burnout are remarkably consistent. Oswald identifies these common characteristics:

1. Decreased energy – physically the individual has difficulty keeping up the pace.
2. Decreased self-esteem – the individual feels a sense of personal failure related to work or vocation.
3. Output exceeding input – the person has poured more and more of him/herself into a job or project, and the expected payoff or rewards are not forthcoming.
4. Loss of idealism – the individual’s world view has been shattered.
5. Cynicism, negativism – the individual is down on self, others, the job, institutions, etc.
6. Self-deception – the individual’s resources to continue going seem to have come to an end (Clergy Stress 14).

Edelwich and Brodsky describe four stages of burnout: 1) enthusiasm, 2) stagnation, 4) frustration, and 5) apathy. The last two stages are characterized by a sense of futility, a loss of purpose, and low levels of energy and commitment (9).

Several causes of burnout have been identified in the literature. Ursin found that the need for intimate relationships was a major factor in burnout. He observed that,

“loneliness and isolation are common complaints among clergy” (30). A study by the Alban Institute links isolation and loneliness with professional ineffectiveness (Oswald Support System 1). This study found a correlation between personal support systems and professional competency (4). Care-givers need help and support themselves. The quality of that support impacts ministry effectiveness.

Personal support is also a factor in the handling of stress. Managing the stresses of ministry requires the availability of quality support systems (Coate 192). Supportive, nurturing relationships are a foundation for individual wellness and wholeness.

Several other causes of burnout have been proposed. Charles Rassieur identifies five problem areas for pastors:

1. Overextension—the feeling of having too many commitments that vie for time and energy.
2. Imprecise competence—the feeling that they function primarily “by the seat of their pants,” without being sure of why they did what they did.
3. Inadequate resources—the feeling that there was no adequate “backup system”... that they had to be satisfied with leftover resources of time, talent, and substance.
4. A desperate groping for relevant religious faith. Pastors themselves are subject to so many demands from others that they begin to feel in need of a pastor themselves, ... playing their roles with decreasing involvement, commitment, and integrity.
5. Lack of accomplishment. It is difficult to measure the intangible rewards and accomplishments that are so basic to the ministry (22).

Unclear and unrealistic expectations also contribute to clergy burnout. “Trouble is on the way,” writes one author, “whenever the expectation level is dramatically opposed to reality and the person persists in trying to reach that expectation” (Freudenberger 13). An article in Ministry magazine warns that “so many competencies and skills are expected of the average pastor that most continually find themselves overextended” (Braven 5). Trying ever harder to reach unrealistic expectations is a potent prescription

for burnout.

The relationship between spirituality and burnout has received attention in the literature. Nouwen contends that clergy burnout is caused in part by the “still growing separation between professionalism and spirituality” (XIX). When something other than spirituality becomes the basis for ministry, human instrumentality and giftedness become the focus. Not much kingdom work is accomplished where the cornerstone of communion with Christ has been misplaced or supplanted by human effort. Such efforts are futile and lead only to frustration, disappointment, and burnout.

The literature on clergy burnout is very useful in helping identify needs of young pastors. The researcher-designed questionnaire used in this study has incorporated many insights gained from this body of literature.

Questions for Further Exploration

How does one design an effective mentoring program for novice pastors? How does one put in place a formal mentoring program that is not perceived as contrived and/or directed from the top down? These questions are related to the focus of this study and need further exploration in the literature.

CHAPTER 3

Design of the Study

Introduction

Free Methodist pastors are leaving the ministry for reasons other than retirement at a rate of 3.8 percent annually. Approximately 130 new pastors are entering the ministry every year with little practical experience. A great need exists for a mentoring program to provide personal support and encouragement and to help bridge the gap between classroom instruction and hands-on experience.

The purpose of this study is to identify the needs of novice pastors that a mentoring program could help meet. It is hoped that this study will serve as a catalyst and a guide for the development of mentoring programs in every conference of the Free Methodist Church of North America.

Research Questions

The research questions that this study will attempt to answer are:

1. What personal, spiritual, and/or professional needs do young pastors have that a mentoring program could help meet?
2. What do conference superintendents perceive as the needs (personal, spiritual and/or professional) of young pastors?
3. What level of acceptance/receptivity exists among novice pastors to be involved in a facilitated mentoring program?
4. What correlation/congruence exists between superintendents' perceptions of needs of young pastors and these pastors' description of their needs?

The population to be studied are Free Methodist pastors who are below the age of thirty and have less than ten years of experience in ministry. According to statistics

supplied by the pension department of the World Ministries Center, in January 1998 there were seventy pastors under appointment who were age thirty or younger. The sample group for this study was a self-selected group who attended the new pastors orientation in September 1998 at the World Ministries Center of the Free Methodist Church in Indianapolis, Indiana.

Method of Data Collection

Thirty-nine newly appointed pastors attended the 1998 new pastors orientation. Invitations to this event were sent out from the World Ministries Center to all new pastors throughout the United States. This sample group, though small, provided a good cross section/representative body from which to gather data.

Dr. Timothy Beuthin, Executive Director of the Department of Higher Education and the Ministry in the Free Methodist Church, gave approval for me to administer a questionnaire to the participants of this orientation group. He offered additional time for discussion of these felt needs.

The assessment tool was a researcher-designed questionnaire. The response rate was nearly one hundred percent because of the highly structured format within which the questionnaire was administered. The questionnaire was administered following a luncheon on Tuesday, 15 September 1998. A one-hour time frame was made available to complete and return the questionnaire and to discuss issues raised by it.

Some variables may have affected the outcome of this study. Proximity to the World Ministries Center likely affects attendance at this orientation session. New pastors are strongly encouraged to attend this event, but it is not required. The World Ministries Center pays seventy-five percent of transportation costs. Individual conferences pay the

registration and additional transportation costs. Though cost is not an issue, the time involved and the difficulty in travelling greater distances prevent some from attending.

Another factor to consider is that not all new pastors fit the criteria of age and experience that is the primary focus of this study. Second-career pastors and those coming into the church from other denominations attended this September orientation session but, because of age, did not fit the criteria established for the primary subjects of this study. The questionnaires provided information on age and ministry experience so that respondents who did not fit the subject criteria could be factored out.

The researcher-designed questionnaire was pre-tested using a selected group of six young pastors from the Wabash Conference of the Free Methodist Church. This test group met on 1 September 1998 at the conference campgrounds in Clay City, Indiana. Suggestions for language clarity and ease of use were incorporated into the final instrument.

The same researcher-designed questionnaire was sent via mail to all of the conference superintendents of the Free Methodist Church of North America. This mailing involved twenty-four superintendents serving thirty existing conferences. Bishop Gerald Bates of the Central Area consented to include a cover letter from his office requesting a faithful response from the superintendents. Also included was a letter of explanation of this study. (See Appendix C).

The rationale for soliciting responses from conference superintendents concerning the needs of young pastors is simply to gain another perspective-one of more maturity and experience. Sometimes others can see us more clearly than we can see ourselves. Conference superintendents work closely with young pastors and are likely to be

knowledgeable of their needs.

Design of Questionnaire

The purpose of this study is to identify needs of new Free Methodist pastors so that mentoring programs could be designed to help meet those needs. In addition to assessing needs from the perspectives of new pastors and conference superintendents, the literature on clergy burnout is extremely valuable, particularly as it identifies the causes of clergy burnout in the early stages of ministry. These recent studies greatly contribute to our understanding of the needs of new pastors. The researcher-designed questionnaire used in this study incorporated information and insights from the literature on clergy burnout as outlined in chapter 2. The results of this study and any recommendations for mentoring program development will incorporate insights gained from the literature on clergy burnout.

The researcher-designed questionnaires (Appendix C) used in this study consist of five questions that are demographic or biographic in nature and thirty-five questions suggesting areas of need. The demographic questions are to determine whether the study is representative of the entire population or geographically weighted. The biographical questions related to age, years of experience, and ministry positions enable the researcher to factor out (if need be) those responses that do not fit the criteria established for this study.

The thirty-five statements that describe various felt needs were developed from research in the literature on clergy wellness and clergy burnout. Two sources were particularly helpful. Carol Fick developed an extensive twenty-one-page questionnaire for her dissertation on “Job Burnout in Religious Professionals.” That questionnaire

highlighted several needs of religious professionals and these were incorporated into the research tool used in this study.

Another dissertation by Mary Ellen Hughes entitled “Maintaining the Well-Being of Clergy” provided additional insights into the needs of pastors. Insights gained from this material were incorporated into the researcher-designed questionnaire used in this study.

The thirty-five questions used in the instrument were categorized according to what need they addressed (personal, professional, or spiritual). A few of the questions express multiple needs and were categorized accordingly. The thirty-five statements and what need(s) they address are:

<u>Question/Statement</u>	<u>Need(s) Addressed</u>
1. Balancing needs of work, self, and family	Personal
2. Clarifying/resolving issues of calling	Personal/Spiritual
3. Dealing with the emotional demands of helping Others	Personal
4. Evaluating progress/success in ministry	Professional
5. Need for encouragement and personal support	Personal
6. Cultivating the inner life of the Spirit	Spiritual
7. Handling criticism	Personal
8. Knowing how to work with problem people	Professional
9. Accountability	Personal/Spiritual/Professional
10. Discerning God’s will in difficult circumstances	Spiritual
11. Resolving conflict	Personal/Professional
12. Building trust and creating community	Professional
13. Advice on conducting funerals, weddings, committee/mtg.	Professional
14. Prioritizing and pacing ministry	Professional
15. Developing and casting vision	Professional

16. Developing a vital prayer life	Spiritual
17. Dealing with guilt	Personal/Spiritual
18. Providing feed-back/advice on preaching and/or teaching	Professional
19. Dealing with disappointment or failure	Personal
20. Managing time effectively	Professional
21. Coping with the pressures of ministry	Professional/Personal
22. Learning dependence upon God	Spiritual
23. Developing spiritual disciplines	Spiritual
24. Help with issues of marriage and family	Personal
25. Dealing with issues related to low self-esteem	Personal
26. Dealing with unrealistic expectations in self or others	Personal
27. Developing and using influence	Professional
28. Learning to listen to others	Professional/Personal
29. Help with planning and goal setting	Professional
30. Dealing with loneliness	Personal
31. Setting boundaries and finding balance in life	Personal
32. Developing confidence derived from faith	Spiritual
33. Living a holy life	Spiritual
34. Building an effective ministry team	Professional
35. Knowing when and how to initiate change	Professional

To encourage a high response rate, particularly from the conference superintendents, effort was made to keep the instrument as brief as possible without diminishing the quality and reliability of the data sought.

Data Analysis

The data was analyzed in three ways. Questionnaires from those who fit the criteria of this study were analyzed to determine what felt needs young pastors expressed.

Secondly, analysis of the data will reveal to what extent a mentor might help with these needs. A numerical weight was given to each response to determine the frequency and intensity of respondents' answers.

Finally, the data collected and analyzed, as outlined above, was compared to that gathered from conference superintendents. Analysis determined the degree of association between the two sets of data.

CHAPTER 4

Analysis of Data

This section of the paper analyzes the data provided by the two test groups (pastors and superintendents). Numerical values were given to the responses to better measure what level of need exists in the various categories and to determine how helpful a mentor would be. Numerical values were assigned as indicated in Table 1:

Table 1

Numerical Values

Felt Need	Mentoring Helpfulness
1. Definitely a need	1. Definitely helpful
2. Somewhat a need	2. Somewhat helpful
3. Not a need	3. Neutral/Undecided
	4. Probably not helpful
	5. Definitely not helpful

The lower the numerical value the higher the level of need indicated. The same procedure was applied in measuring the helpfulness of mentoring—lower numerical values indicate higher degrees of helpfulness.

In this chapter, data from the sample group of new pastors will be analyzed first. Then the responses of the superintendents will be examined. Finally, comparisons and correlations between the two test groups will be highlighted.

In order to determine where there are statistically significant differences in the responses of the two test groups, probability values were determined using the Wilcoxon Rank-Sum Test. This statistical measure compares the distribution (shift) of the two groups. The lower the P (probability) value the higher the statistical significance. For

this study, a P-value of .05 or less indicates a high degree of statistical significance. A P-value between .05 and .10 indicates a somewhat significant difference.

Pastors Profile

Thirty-nine new pastors/ministers attended the 1998 pastors orientation held in Indianapolis, Indiana. Of the thirty-nine people attending this conference, thirty-eight participated in the study—a response rate of ninety-seven percent. Four of the participants were females—thirty-four were males.

All of the subjects of this study were involved in some type of ministry. The ministry positions they indicated were:

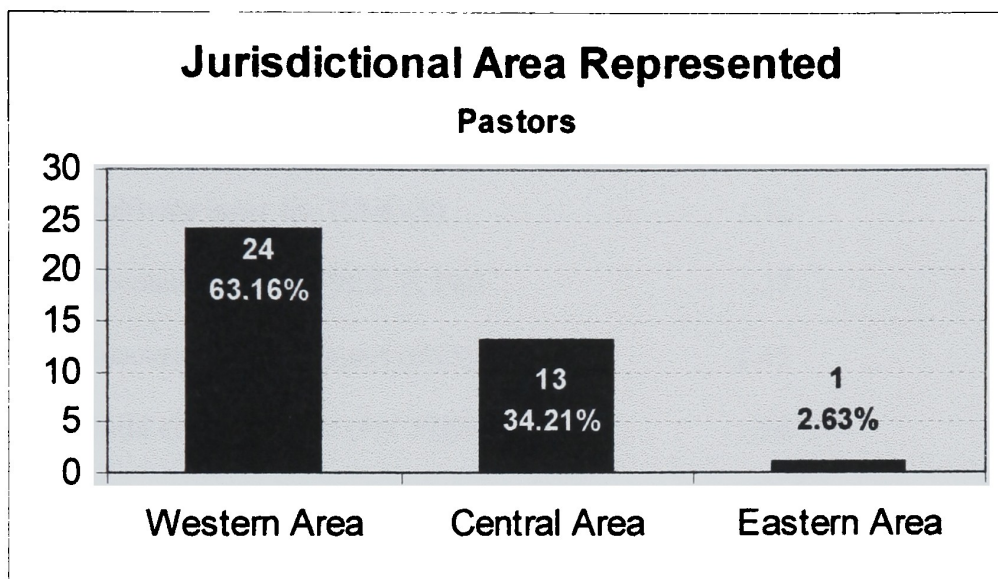
Table 2

Pastors Ministry Positions

Position	Frequency	Percent
Sr. Pastor/Pastor	23	60.5
Youth Pastor	7	18.4
Children's Pastor	1	2.6
Music/Christian Ed.	1	2.6
Other	6	15.8

The average age of the pastors/ministers was 35.9 years old. The average years in ministry was 7.1 years. The jurisdictional area represented by the members of this study group is illustrated in Figure 2:

Figure 2

Area Representation (Pastors)

When asked the question, “Would you like to have a mentor?” 90.9 percent of the respondents answered, “Yes.” Only three pastors responded in the negative. An overwhelming majority (97.4 percent) indicated that they were either highly or generally satisfied with their jobs:

*Table 3***Job Satisfaction**

<u>Level of Job Satisfaction</u>	<u>Frequency</u>	<u>Percent</u>
High degree of satisfaction	18	47.4
Generally satisfied	19	50.0
Low degree of satisfaction	1	2.6

Eighty-four percent of new pastors indicated they had had at least one mentoring experience in ministry.

Responses from the new pastors indicated that their top ten felt needs (in order) were:

Table 4

Top Ten Felt Needs

<u>Need</u>	<u>Mean (Avg.)</u>
1. Cultivate inner life (FN6)(S)	1.32
2. Accountability (FN9)(S, P, Per)	1.37
3. Encouragement/Support (FN5)(Per)	1.45
4. Build effective team (FN 34)(P)	1.50
5. Balancing needs (FN 1)(Per)	1.53
6. Develop vital prayer life (FN 16)(S)	1.53
7. Living a holy life (FN33)(S)	1.55
8. Develop and cast vision (FN 15)(P)	1.58
9. Develop spiritual disciplines (FN 23)(P)	1.61
10. Working with problem people (FN 8)(P)	1.66

FN = Felt Need

Number = Corresponds to need as numbered in questionnaire

Per = Personal Need

P = Professional Need

S = Spiritual Need

(For a complete listing of all responses see Appendix D.)

Respondents indicated that spiritual needs were their highest category of concern. Six of the top ten needs expressed fell into this category. Professional needs rated second and personal needs last.

To what extent a mentor could help meet these needs is indicated in Table 3.

Here the degree of helpfulness is measured by a percentage figure of those who indicated that mentoring would be definitely or somewhat helpful in meeting that need.

Table 5

Mentoring Helpfulness

<u>Felt Need</u>	<u>Percent Indicating Mentoring Helpful</u>
1. Cultivate inner life (MH6)(S)	83.8
2. Accountability (MH9)(S, P, & Per)	89.5
3. Encouragement/Support (MH5)(Per)	86.8
4. Build effective team (MH34)(P)	76.3
5. Balancing needs (MH1)(Per)	83.8
6. Develop vital prayer life (MH16)(S)	83.8
7. Living a holy life (MH33)(S)	89.2
8. Develop and cast vision (MH15)(P)	84.2
9. Develop spiritual disciplines (MH23) (S)	78.9
10. Working with problem people (MH8)(P)	86.8

MH = Mentoring Helpfulness

Number = Corresponds to need as numbered in questionnaire

Per = Personal Need

P = Professional Need

S = Spiritual Need

(For a complete listing of responses, see Appendix 4b.)

These percentages, when averaged out, indicate that 84.3 percent of pastors surveyed believe that a mentor would be definitely or somewhat helpful in meeting these pressing needs.

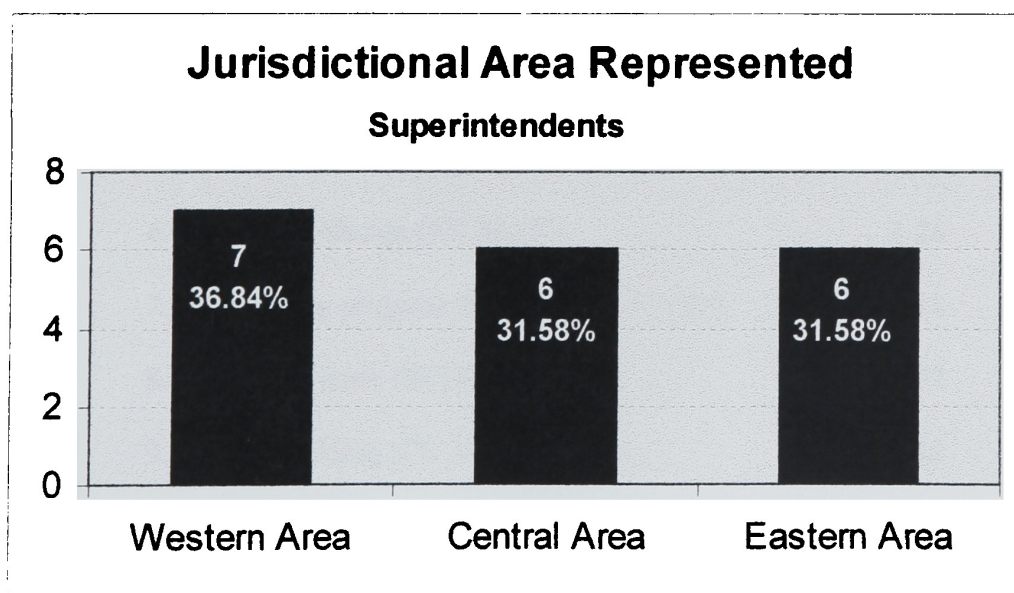
Profile of Superintendents

Twenty-four conference superintendents were solicited to participate in this study. This number represents the entire population of superintendents of the North American General Conference of the Free Methodist Church. Nineteen superintendents participated for a response rate of 79.1 percent.

The range of age of this study group was from forty-one years old to sixty-six years old. The average age was 52.5 years old. Total number of years in pastoral ministry averaged 21.5. The jurisdictional area that they serve within is illustrated in Figure 3:

Figure 3

Area Representation (Superintendents)



All of the participants were male and their tenures as superintendent ranged from one year to seventeen years. The average tenure was 6.68 years of service as superintendent. When asked if their conference had a program for mentoring new pastors, ten indicated “yes” and eight indicated “no.” Individually, thirty-two percent of the superintendents had had a mentoring relationship in ministry—sixty-eight percent had not.

Responses from the test group of superintendents indicated that their perceptions of the felt needs of new pastors differed significantly from those of the pastors themselves. According to the superintendents, the top 10 needs of new pastors (in order) are:

Table 6

Top Ten List of Needs	
<u>Need</u>	<u>Mean</u>
1. Balancing needs (FN 1)(Per)	1.16
2. Working with problem people (FN 8)(P)	1.16
3. Encouragement/Support (FN 5)(Per)	1.21
4. Resolving conflict (FN 11)(P)	1.26
5. Develop and cast vision (FN 15)(P)	1.26
6. Initiating change (FN 35)(P)	1.26
7. Evaluating progress in ministry (FN 4)(P)	1.32
8. Cultivate inner life (FN 6)(S)	1.32
9. Team-building (FN 34)(P)	1.32
10. Accountability (FN 9)(Per, S, & P)	1.42

FN=Felt Need
 Number = Corresponds to need as numbered in questionnaire
 Per = Personal Need
 P = Professional Need
 S = Spiritual Need
 (A complete listing of all felt need responses is contained in Appendix D.)

Superintendents placed professional needs at the top of their needs list. Seven of the top ten felt needs fell into this category. Professional needs ranked second, fourth, fifth, sixth, seventh, ninth, and tenth in their top ten needs list. Personal needs ranked second as a category with three responses indicated (rated first, third, and tenth) in the list of needs. Spiritual needs rated eighth and tenth in this top 10 list and came in last as a category of need. This result is very different from that indicated in the responses of the pastors.

It should be noted that the numerical values contained in Table 6 do not necessarily reflect either the frequency or intensity of the responses. It is simply an average of the numerical responses indicated on the superintendents' questionnaire (see Table 1 of this chapter).

Superintendents rated professional needs as the greatest area of need of new pastors, followed by personal needs and finally spiritual needs. New pastors indicated that spiritual needs was the highest category of need in their lives followed by professional needs and finally personal needs. As one can see perceptions of needs differ widely. This complete flip-flop of perceptions of needs between new pastors and superintendents will be examined later in this chapter and also in chapter five.

The superintendents studied indicated how helpful they thought a mentor might be in helping meet the most pressing needs of new pastors as they identified them.

Table 7 lists the top ten needs of new pastors (as perceived by the superintendents) followed by a percentage figure of those superintendents who indicated that mentoring would be definitely or somewhat helpful in meeting that particular need.

Table 7

Mentoring Helpfulness as Indicated by Superintendents

<u>Felt Need</u>	<u>Percent Indicating Mentoring Helpfulness</u>
1. Balancing needs (MH 1)(Per)	89.5
2. Working with problem people (MH 8)(P)	100.0
3. Encouragement/Support (MH 5)(Per)	94.7
4. Resolving conflict (MH 11)(P)	89.5
5. Develop and cast vision (MH 15)(P)	94.7
6. Initiating change (MH 35)(P)	100.0
7. Evaluating progress in ministry (MH 4)(P)	94.7
8. Cultivate inner life (MH 6)(S)	94.7
9. Effective team building (MH 34)(P)	89.5
10. Accountability (MH 9)(Per, S, & P)	100.0

MH = Mentoring Helpfulness

Number = Corresponds to need as numbered in questionnaire

Per = Personal Need

P = Professional Need

S = Spiritual Need

(For a complete listing of results see Appendix D.)

These individual percentages (when averaged out) indicate that 94.7 percent of the superintendents surveyed believe that a mentor would be definitely or somewhat helpful in meeting these ten needs.

Comparison of Pastors and Superintendents Responses

To aid in the objective comparison of the two sets of data (new pastors/conference superintendents) and to provide a statistical basis for these comparisons, P (probability) values were calculated for all thirty-five “felt needs” and “mentoring helpfulness” responses collected from the researcher designed questionnaires. This provided an objective measure to determine how significant the differences were between the two study groups.

P-values of .05 or less indicate differences or shifts that are statistically significant. This study focuses solely upon those differences that are determined (by their P-values) to indicate a high degree of statistical significance. Table 8 provides a listing of “felt needs” and “mentoring helpfulness” responses that were determined by their P-values to indicate a high degree of statistical significance. They are listed in order of their probability values within the two categories of felt needs and mentoring helpfulness.

Table 8

Statistically Significant Differences

<u>Felt Needs</u>	P-value
1. Issues of low self-esteem (FN25)	.0003
2. How to work with problem people (FN8)	.0004
3. Resolving conflict (FN11)	.0006
4. When/how to initiate change (FN 35)	.0104
5. Dealing with loneliness (FN 30)	.0134

Mentoring Helpfulness

1.	Developing and casting vision (MH 15)	.0080
2.	When/how to initiate change (MH 35)	.0184
3.	Issues of low self-esteem (MH 25)	.0255

FN=Felt Need

MH = Mentoring Helpfulness

Number = Corresponds to need as numbered in questionnaire

These eight responses represent the most significant statistical differences between the two sets of data. The following tables compare the responses of the two study groups (pastors/superintendents) and illustrate where the differences and shifts occur and to what extent (varying degrees) the responses differ: A complete listing of these comparable tables is continued in Appendix D.

Table nine illustrates the highly divergent perceptions of the two study groups concerning the issue/problem of low self-esteem. Eighteen of nineteen superintendents (94.7 percent) indicated that low self-esteem issues were either definitely or somewhat a need for new pastors. Fifty percent of the new pastors/ministers stated that it was not a need. Only two new pastors (5.3 percent) indicated that low self-esteem was a definite need.

Table 9

Issues of Low Self-Esteem (FN25)

Frequency Raw Pct.	Definite Need	Somewhat a Need	Not a Need	Total
Pastors	2.0 5.3	17.0 44.7	19.0 50.0	38.0
Superintendents	5.0 26.3	13.0 68.4	1.0 5.3	19.0

P= .0003

FN = Felt Need

Tables ten through twelve all refer to professional needs. In this study, superintendents consistently ranked this category of need higher than the other two areas (spiritual and personal) in their hierarchy of needs. Tables ten through twelve illustrate graphically the contrast in perceptions of need between the two study groups in the category of professional needs.

Table 10

How to Work With Problem People (FN8)

Frequency Raw Pct.	Definite Need	Somewhat a Need	Not a Need	Total
Pastors	13 34.2	25 65.8	0 0.00	38
Superintendents	16 84.2	3 15.8	0 0.00	19

P= .0004

FN = Felt Need

Table 11

Resolving Conflict (FN11)

Frequency Raw Pct.	Definite Need	Somewhat a Need	Not a Need	Total
Pastors	10.0 26.3	23.0 60.5	5.0 13.1	38.0
Superintendents	14.0 73.7	5.0 26.3	0.0 0.00	19.0

$$P = .0006$$

FN = Felt Need

Table 12

Initiating Change (FN 35)

Frequency Raw Pct.	Definite Need	Somewhat a Need	Not a Need	Total
Pastors	15.0 39.5	18.0 47.4	5.00 13.2	38.0
Superintendents	14.0 73.7	5.0 26.3	0.00 0.00	19.0

$$P = .0104$$

FN = Felt Need

Sixteen of nineteen superintendents (84.2 percent) felt that working with problem people was a definite need (see Table 10) while only 34.2 percent of pastors felt the same. Resolving conflict was another issue/need (Table 11) that superintendents rated high (73.7 percent), while only 26.3 percent of pastors agreed that it was a definite need. Initiating change (Table 12) is yet another example of this pattern of contrasting perceptions of need with 39.5 percent pastors and 73.7 percent superintendents indicating this was a definite need.

In the personal need category (Table 13), the greatest contrast in responses was over the need of handling loneliness. Superintendents viewed this as a much larger issue than did the new pastors. Sixteen of nineteen superintendents (84.2 percent) indicated that this was either a definite need or somewhat a need, while 56.8 percent of pastors stated it was not a need.

Table 13

Loneliness (FN30)

Frequency Raw Pct.	Definite Need	Somewhat a Need	Not a Need	Total
Pastors	3.0 8.1	13.0 35.1	21.0 56.8	37.0
Superintendents	1.0 5.3	15.0 79.0	3.0 15.8	19.0

$$P = .0134$$

FN = Felt Need

The contrasts between the two study groups was not nearly as dramatic or apparent in the area of mentoring helpfulness as it was in defining needs (see Tables 14-16). Both groups gave high marks to the desirability and need for mentoring. Both groups envisioned mentoring helping meet the needs of new pastors.

Table 14

Developing/Casting Vision (MH15)

Frequency Raw Pct.	Definitive Helpful	Somewhat Helpful	Undecided	Probably Not Helpful	Definitely Not Helpful	Total
Pastors	13.00 34.21	19.0 50.0	5.0 13.1	0.00 0.00	1.0 2.6	38.0
Superintendents	14.0 73.7	4.0 21.1	0.0 0.0	1.0 5.3	0.0 0.0	19.0

$$P = .0080$$

MH = Mentoring Helpfulness

Table 15

Initiating Change (35)

Frequency Raw Pct.	Definitely Helpful	Somewhat Helpful	Undecided	Probably Not Helpful	Definitely Not Helpful	Total
Pastors	15 40.5	13 35.1	5 13.5	3 8.1	1 2.7	37
Superintendents	13 68.4	6 31.6	0 0.0	0 0.0	0 0.0	19

$$P = .0184$$

MH = Mentoring Helpfulness

Table 16

Issues of Low Self-Esteem (MH25)

Frequency Raw Pct.	Definitely Helpful	Somewhat Helpful	Undecided	Probably Not Helpful	Definitely Not Helpful	Total
Pastors	3.0 8.3	15.0 41.7	11.0 30.6	3.0 8.3	4.0 11.1	36.0
Superintendents	3.0 15.8	12.0 63.2	4.0 21.1	0.0 0.0	0.0 0.0	19.0

$$P = .0255$$

MH = Mentoring Helpfulness

If you combine the responses of both study groups (57 respondents) to the question of mentoring helpfulness (Table 17), the mean score in each category of need was:

Table 17

**Mentoring Helpfulness By
Category of Need**

<u>Category</u>	<u>Mean</u>
1. Mentoring helpfulness (Professional needs)	1.81
2. Mentoring helpfulness (Spiritual needs)	1.91
3. Mentoring helpfulness (Personal needs)	2.02

This means that the respondents perceived mentoring to be definitely or somewhat helpful in every category of need.

General Observations

Superintendents gave mentoring helpfulness a higher overall rating (1.7 compared to 2.0 for pastors/ministers), but perceived the needs of new pastors quite differently. Pastors indicated that their greatest felt needs were spiritual, while superintendents placed that category of need last—behind professional and personal needs.

Both groups expressed a high degree of confidence in mentoring as a means of helping meet the personal, professional, and spiritual needs of new pastors/ministers. The receptivity level to mentoring expressed among the pastors/ministers study-group was surprisingly high with only three of thirty-seven indicating they had little or no desire to participate in a mentoring program. The need, the desire, and the opportunity for developing mentoring programs are great in the Free Methodist Church of the twenty-first century.

Chapter 5

Summary

The purpose of this study was to identify the needs of novice pastors that might be addressed by a mentoring program. Three categories of need were assessed: personal, spiritual, and professional. Thirty-eight new pastors/ministers and nineteen Conference superintendents in the Free Methodist Church participated in this study.

The research questions that provided the basis for this study were:

1. What personal, spiritual, and/or professional needs do young pastors have that a mentoring program could help meet?
2. What do conference superintendents perceive as the needs (personal, spiritual, and/or professional) of young pastors?
3. What level of acceptance/receptivity exists among novice pastors to be involved in a facilitated mentoring program?
4. What correlation/congruence exists between superintendent's perceptions of needs of young pastors and these pastor's description of their needs?

A researcher designed questionnaire provided the basis for identifying felt or perceived needs of pastors and to what extent mentoring might help in meeting these needs. Information on the degree of openness and receptivity to mentoring (research question three) was considered important because this information would help conferences anticipate potential problems in implementing mentoring programs. The study found that all of the superintendents and all but three pastors stated that a mentor would be either definitely helpful or somewhat helpful. That indicates a high level of openness and receptivity to mentoring.

Superintendents oversee the work of young pastors. They also would likely supervise conference facilitated mentoring programs. Their vision for and support of mentoring would inevitably impact the effectiveness of mentoring efforts within their conference. Questions two and four aim to provide insight and information from superintendents on the needs of novice pastors and the potential effectiveness of mentoring to meet those needs.

The combined responses of the two study groups indicated that mentoring would be definitely or somewhat helpful in meeting needs in all three categories (personal, professional, and spiritual). Both groups thought mentoring would be most effective in meeting professional needs first, followed by spiritual needs, and finally, personal needs (see Table 17).

While both groups indicated that mentoring would be helpful in meeting needs in all three categories, superintendents and pastors differed widely in their assessment of those needs. Pastors indicated that their greatest needs were spiritual. Professional needs ranked second and personal needs last. Superintendents felt as if the greatest needs of new pastors were professional, followed by personal, and finally spiritual needs.

Several factors may account for this difference in perception of needs. There was a seventeen year difference of age and a fourteen year difference in ministry experience between the two groups. The difference of age and years of experience may account for their differing perspectives. Another possibility is the participants' personal experience of mentoring. Eighty-four percent of new pastors indicated having at least one mentoring experience. Only thirty-two percent of superintendents reported having a mentor.

One superintendent wrote on his questionnaire: “I learned from experience.” That response is perhaps indicative of the group as a whole.

Another possible factor that could account for the differing perception of needs is that superintendents may be looking at the needs of new pastors through what they perceive as their primary leadership roles as superintendents. Henri Nouwen warned of the effects of a “growing separation between professionalism and spirituality” (XIX) among clergy. Perhaps the role of superintendents has shifted from providing spiritual direction and spiritual leadership to leading and managing an ecclesiastical hierarchy. Spiritual needs may not be showing up on superintendents’ radars because they are focusing on other areas. Whatever the cause of the differing perceptions of need between new pastors and superintendents, both would benefit from listening more closely to the other. Not much progress will be achieved in meeting needs where there is a wide range of opinions as to what those needs are.

Mentoring has the potential to address a broad range of needs. Corporate models of mentoring focus primarily on professional needs (job performance and skill factors). A spiritual development model could enlarge that focus to include spiritual and personal needs. The result would be a more holistic approach to ministerial development.

Superintendents and new pastors who participated in this study expressed concern over the availability of quality, trained mentors. The literature on mentoring supports the idea that quality mentors are the key to successful mentoring programs. Mentors need to rely upon more than raw intuition. The training and equipping of mentors is a vital first step in developing successful mentoring programs.

There were some surprise results that came out of this study. The first was that age was not a factor in the pastors'/ministers' desire for mentoring. Initially I had planned to factor out those new pastors (second career and transfers from other denominations) who were above the age of thirty. There were reasons for this. Levinson's work The Seasons of a Man's Life indicated that mentoring was most beneficial if experienced before the middle adult transition (approximately age 30). This study, however, found that although the benefits of mentoring may be greater for those under thirty years of age, openness to and desire for mentoring is not limited to a particular age group.

Only three new pastors/ministers indicated they had no interest in having a mentor. Two of those were below the age of thirty; one was above. Ninety-one percent of the new pastors studied indicated they either had a mentor or desired one. Age was not a factor in openness to or desire for mentoring.

Another unanticipated outcome was that spiritual needs topped the list of felt needs among new Free Methodist pastor/ministers. Home churches, Christian colleges, and seminaries involved in equipping young people for lives of service should not assume that people who demonstrate a high level of commitment to God do not have pressing spiritual needs. More can and should be done in areas of spiritual direction and discipleship training in up-close and personal (mentoring type) settings.

Acquisition of biblical knowledge is not enough to develop the sort of Christ-likeness that is a large part of the church's mission in the world (Biehl 10). Life-changing learning occurs in settings that are personal, social, and interactive. This is the methodology Jesus employed with His disciples. The result was transformed people living world impacting lives.

Limitations of the Study

This study may or may not be representative of the entire population of new Free Methodist pastors. The three-geographical/jurisdictional areas (Western, Central, and Eastern) were not equally represented by the sample group of new pastors who assembled for the 1998 orientation sessions. Participants from the Western area numbered twenty-four, which accounted for more than sixty-three percent of the entire sample group. The Central area was represented by thirteen participants (thirty-four percent), and the Eastern area had one representative (three percent of total). The uneven distribution by geographical areas should be taken into account in interpreting and applying the findings of this study.

This study did not attempt to report or compare responses by gender. All of the conference superintendents were male. Only four female pastors/ministers participated in the sample group studied. With such a small number of female pastors/ministers attending this new pastor's orientation, any conclusions based upon gender would be highly questionable.

As with any study based upon a sample of an entire population, the results should be weighed carefully. Approximately 130 new pastors enter ministry in the Free Methodist Church every year. The sample group studied here numbered thirty-eight, which represents thirty percent of the entire population for that year.

Conclusion

The Uncommon Individual Foundation is a research group that focuses on leadership development. They report that mentoring is the third most powerful relationship for influencing human behavior, after marriage and the extended family (qtd. in Johnson 36).

Several studies cited in this work have corroborated the profound influence and the multiple benefits of mentoring. Benefits related to job satisfaction, job performance and longevity, role clarification, and the building of self-confidence are only a few important areas of need that mentoring impacts. As shown in this study, mentoring has the potential of meeting a wide range of needs (professional, spiritual, and personal).

Solid evidence supports the idea that mentoring plays a powerful and influential role in the development of leaders. Because of the many personal and professional advantages gained through the experience of mentoring, what Chacko Thomas refers to as the “lost art of mentoring” (12) is being rediscovered in our day to the benefit of many. As one new pastor who participated in this study so succinctly put it, “Having a mentor in my first year has been a great value. This man is a spiritual father. We need more spiritual mothers and fathers.”

Of all Free Methodist pastors, three point eight percent are leaving the ministry annually for reasons other than retirement. Approximately 130 new pastors are entering the ministry every year with little practical experience. A great need exists for a mentoring program to provide personal support and encouragement and to help bridge the gap between classroom instruction and hands-on experience.

At the July 1999 General Conference of the Free Methodist Church, I presented a proposal to develop conference-facilitated mentoring programs across the church (see Appendix E). Out of the approximately 150 resolutions submitted to General Conference, this mentoring proposal was voted by the delegates to be included in the list of the top twenty-five proposals to be given priority consideration. The proposal was

adopted, and I am now working to provide resources for conferences to implement such programs.

Free Methodist pastors and superintendents readily acknowledge the need and the potential of mentoring programs, but obstacles like the sparse availability of quality mentors and the stifling effect of institutional inertia will take considerable time and effort to overcome.

Appendix A

Preliminary Report
 PASTORAL SUPPLY/DEMAND 2000 STUDY
 Department of Higher Education and the Ministry
 Free Methodist Church of North America
 August 1989

I. Population studied.

A. Data requests

1. All pastors, including associates and assistants, data sheet questionnaire and explanatory cover letters sent, 1,416 mailings.
2. All superintendents including extension conferences and districts, 40 mailings (39 returns)

B. Data returns

1. 6 returned not delivered, therefore assumed 1,450 mailed and delivered
2. 1109 return or 76.5%
3. Males = 1,062; Females = 46 (na = 1) total 1,109
4. Males = 95.8%; Females = 4.2%

C. Responses

Not all respondents completed all questions; some questions evoked varying response numbers.

II. Demand Factors

A. Retirements

1. 287 expect to retire by the year 2000 which is 25.8% of 1109
2. An average of 19 expect to retire each year during the next 12 years (high of 29 in 1989, low of 11 in 1997)

B. Attrition

1. 161 ministers left the Free Methodist ministry during the past three years = 53.6 per year, 14.9% of 1109

	% of total n	= 1109	% of those leaving
49 career change needed		= 4.4%	30.4%
37 "other"		= 3.3%	23.0%
25 under complaint		= 2.2%	15.5%
19 marital problems		= 1.7%	11.8%
13 inadequate preparation		= 1.2%	8.1%
11 financial		= .99%	6.8%

Appendix A, continued

9 lack of available apptmt. = .81% 5.6%

C. Projected needs

1. Superintendents report 302 more pastors will be needed in 5 years = 60.4 per year (this figure is inclusive of retirees and attrition)
2. To meet the needs of new growth demand for 1000 new churches by 2000, seventy (70) new pastors are needed each year between now and 2000.
3. A total of 130 new pastors are needed annually to fulfill both maintenance and growth demands.

III. Supply Factors

A. Entries into pastoral ministry from seminary

John Wesley Seminary graduates an average of 17 annually who remain in the F.M. pastoral ministry

B. Transfers from other denominations

1. An average number of seventeen (17) ministers annually are received into the Free Methodist ministry as transfers from other denominations
2. Denominations from which the most transfers were made: (n. =1109)
3. Wesleyan & Pilgrim Holiness = 59 5.3%
4. United Methodist = 44 3.9%
5. Church of the Nazarene = 31 2.8%
6. 273 pastors now serving transferred into the Free Methodist Church from other denominations = 24.6% of 1109

C. Superintendents report that 92 persons now in special relationships may be available for pastoral ministry within the next five years (averages 18 per year)

D. Pastors are recruited from a variety of sources.

In response to the question "where have you successfully recruited pastors within the past five years?" superintendents answered that they had recruited 310 (an average of 62 annually) from the following sources:

- 96 Transfer from another conference
- 79 Transfer from another denomination
- 50 Lay ministry (local church)
- 38 Free Methodist affiliated seminary
- 13 Other seminary
- 15 Free Methodist colleges or university
- 5 Other

Appendix A, continued

(These figures include supply sources cited earlier, but are given here to indicate sources tapped by superintendents)

IV. Ordination and education levels of current ministers

A. Levels of ordination n=1068

Elders	= 702	63.3%
Deacons	= 189	17.0%
Ministerial Candidates	= 133	12.0%
Licensed Local Preachers	= 44	3.7%
Not answered	= 44	3.6%

B. Education levels

Less than 12 years of school completed	= 30	2.7%
12 years of school completed	= 69	6.2%
1 year or more of college completed	= 984	88.7%
4 years or more of college completed	= 820	75.7%
M.Div degree or more completed	= 409	37.8%

73% of all appointed pastors who attended college (not including transfers from other denominations) attended a Free Methodist college or university.

V. Other significant findings

A. Shortage

Number of F.M. churches left without appointment in 1988 = 27

(Number of F.M. churches in 1988 = 1249 minus 24 discontinued 1225)

Reasons: 9 - no satisfactory personnel

7 - problem situation

5 - delayed arrangement

3 - interim situation

B. 905 respondents expect to still be active in ministry in the year 2000 (81.6%)

C. Support levels

1. 282 pastors report receiving pay part-time support from their churches
= 24.4% of 1109

2. 137 of these are seen as potential full support = 48% of 282

D. 81.1% of those completing 19 years of education (M.Div.) received John Wesley Seminary Foundation aid.

E. More than half of the pastors (56%) completed 17 or more years of education). Of these, 65% attended Free Methodist affiliated seminaries.

Appendix B

NEW DAY DOCUMENT

UNDER GOD: READY FOR A NEW DAY

The mission of the Free Methodist Church is to make known to people everywhere God's call to wholeness through forgiveness and holiness in Jesus Christ and to invite into membership and equip for ministry all who respond in faith.

In order to carry out the mission of the Free Methodist Church in the world, we, the Board of Bishops call Free Methodists to join together, under God, to move into a new day. We believe that the Free Methodist Church is an authentic part of the church of Jesus Christ and therefore lays claim to His promise that "...the gates of hell will not overcome it." (Matthew 16:18). We believe, furthermore, that the distinctives of the Free Methodist Church are especially relevant in the times we live in, that her mission today is urgent and clear, and that God is stirring us to break out of present molds to grow in numbers and effectiveness in the world.

We have prayerfully sought God's guidance and present the following statements as objectives and goals for the closing years of this century. Moreover, we believe that these are necessary, should the Lord tarry in His return, to put us in a position of strength for ministry in the 21st century.

General Objectives

1. We purpose, under God, that by the year 2000 the Free Methodist Church will be in the vanguard of the evangelical movement and a leading spokesman for the New Testament message of holiness in faith and life as represented by the Wesleyan tradition.
2. We purpose, under God, to consolidate with renewed vigor our considerable strengths and resources in order to increase our evangelistic impact and redemptive influence in the world. We believe God would be pleased to make us a dynamic world movement, and His instrument to proclaim and demonstrate the power of grace to heal both individuals and whole nations.

In order to set ourselves on this course for a new day, we propose, under God, to pursue the following goals in the period before the year 2000, inviting other segments of World Free Methodism to join with us in prayer and work for these and similar endeavors:

1. 125,000 members, tripling the growth rate of the past decade
2. 1000 new church plantings in North America
3. 500,000 members in the church overseas
4. Free Methodist churches in 50 countries
5. 6 new general conferences

Appendix B

NEW DAY DOCUMENT

UNDER GOD: READY FOR A NEW DAY

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We have prayerfully sought God's guidance and present the following statements as objectives and goals for the closing years of this century. Moreover, we believe that these are necessary, should the Lord tarry in His return, to put us in a position of strength for ministry in the 21st century.

General Objectives

1. We purpose, under God, that by the year 2000 the Free Methodist Church will be in the vanguard of the evangelical movement and a leading spokesman for the New Testament message of holiness in faith and life as represented by the Wesleyan tradition.
2. We purpose, under God, to consolidate with renewed vigor our considerable strengths and resources in order to increase our evangelistic impact and redemptive influence in the world. We believe God would be pleased to make us a dynamic world movement, and His instrument to proclaim and demonstrate the power of grace to heal both individuals and whole nations.

In order to set ourselves on this course for a new day, we propose, under God, to pursue the following goals in the period before the year 2000, inviting other segments of World Free Methodism to join with us in prayer and work for these and similar endeavors:

1. 125,000 members, tripling the growth rate of the past decade
2. 1000 new church plantings in North America
3. 500,000 members in the church overseas
4. Free Methodist churches in 50 countries
5. 6 new general conferences

Appendix C

Mentoring Questionnaire

The purpose of this questionnaire is to identify what personal, spiritual, and professional needs pastors have that a mentor could possibly help with. Results of this survey will be used as a basis for developing mentoring programs for new pastors across the Free Methodist Church. Complete anonymity and confidentiality will be maintained. Honest and direct responses will be the most helpful.

1. What is your present ministry position?
 1. Senior Pastor/Pastor
 2. Youth Pastor
 3. Children's Pastor
 4. Minister of Music or Christian Education
 5. Other: _____
2. How many years have you served in full or part-time ministry? _____
3. Your Age: _____
4. Within what Jurisdictional Area of the Free Methodist Church do you serve?
 1. Eastern Area
 2. Central Area
 3. Western Area
5. A mentor is a close, trusted, and experienced counselor and guide.
 - a. Have you had a mentoring relationship with anyone since entering the ministry?

1. yes	2. no
--------	-------
 - b. Have you mentored anyone else?

1. yes	2. no
--------	-------
 - c. Would you like to have a mentor?

1. yes	2. no
--------	-------

Appendix C, continued

Listed below are several short statements describing various personal, spiritual, or professional needs. Please indicate to what extent (if any) these statements reflect a felt need in your life/ministry and then indicate how helpful a mentoring relationship could be in meeting those needs.

FELT NEED

1. Definitely a need 2. Somewhat a need 3. Not a need

MENTORING HELPFULNESS

1 = definitely helpful 2 = somewhat helpful 3 = neutral/undecided 4 = probably not helpful 5 = definitely not helpful

1 2 3	1. Balancing needs of work, self, and family	1 2 3 4 5
1 2 3	2. Clarifying/resolving issues of calling	1 2 3 4 5
1 2 3	3. Dealing with the emotional demands of helping others	1 2 3 4 5
1 2 3	4. Evaluating progress/success in ministry	1 2 3 4 5
1 2 3	5. Need for encouragement and personal support	1 2 3 4 5
1 2 3	6. Cultivating the inner life of the Spirit	1 2 3 4 5
1 2 3	7. Handling criticism	1 2 3 4 5
1 2 3	8. Knowing how to work with problem people	1 2 3 4 5
1 2 3	9. Accountability	1 2 3 4 5
1 2 3	10. Discerning God's will in difficult circumstances	1 2 3 4 5
1 2 3	11. Resolving conflict	1 2 3 4 5
1 2 3	12. Building trust and creating community	1 2 3 4 5
1 2 3	13. Advice on conducting funerals, weddings, committee/Board meetings	1 2 3 4 5
1 2 3	14. Prioritizing and pacing ministry	1 2 3 4 5

Appendix C, continued

1 2 3	15. Developing and casting vision	1 2 3 4 5
1 2 3	16. Developing a vital prayer life	1 2 3 4 5
1 2 3	17. Dealing with guilt	1 2 3 4 5
1 2 3	18. Providing feed-back/advice on preaching and/or teaching	1 2 3 4 5
1 2 3	19. Dealing with disappointment or failure	1 2 3 4 5
1 2 3	20. Managing time effectively	1 2 3 4 5
1 2 3	21. Coping with the pressures of ministry	1 2 3 4 5
1 2 3	22. Learning dependence upon God	1 2 3 4 5
1 2 3	23. Developing spiritual disciplines	1 2 3 4 5
1 2 3	24. Help with issues of marriage and family	1 2 3 4 5
1 2 3	25. Dealing with issues related to low self-esteem	1 2 3 4 5
1 2 3	26. Dealing with unrealistic expectations in self or others	1 2 3 4 5
1 2 3	27. Developing and using influence	1 2 3 4 5
1 2 3	28. Learning to listen to others	1 2 3 4 5
1 2 3	29. Help with planning and goal setting	1 2 3 4 5
1 2 3	30. Dealing with loneliness	1 2 3 4 5
1 2 3	31. Setting boundaries and finding balance in life	1 2 3 4 5
1 2 3	32. Developing confidence derived from faith	1 2 3 4 5
1 2 3	33. Living a holy life	1 2 3 4 5
1 2 3	34. Building an effective ministry team	1 2 3 4 5
1 2 3	35. Knowing when and how to initiate change	1 2 3 4 5

Appendix C, continued

36. Are there other needs that you have that a mentor would be of help to you?

Please specify: _____

36. How do you feel about your level of competency in ministry?

1. extremely competent
2. generally competent
3. moderately competent
4. minimally competent

37. Overall, how would you characterize your level of job satisfaction?

1. high degree of satisfaction
2. generally satisfied
3. neutral/ambivalent
4. low degree of satisfaction



Appendix C, continued

Free Methodist Church

5900 West 46th Street Indianapolis, IN 46254
(317) 291-3730

December 22, 1998

Dear Superintendent:

I am writing to ask your help in developing a mentoring program for new pastors that would address their most crucial personal, spiritual, and professional needs.

Your work with pastors gives you the opportunity to observe close hand what needs and struggles new pastors have. Your input would be very valuable in assessing these needs and subsequently designing a mentoring program to help meet them.

Enclosed is a questionnaire that takes about 10 – 12 minutes to complete. Please fill this out and return it in the envelope provided by January 15, 1999.

Thank you for your help with this project. Results of this study will be used in our conference (Wabash) and, I hope, will be useful to you in your work of equipping pastors. I will send you a summary of the results of this study when it is complete.

Sincerely,

Mike Conkle

MC/dt



Appendix C, continued

Free Methodist Church of North America

Board of Bishops

Gerald E. Bates Kevin W. Mannoia Richard D. Snyder

December 21, 1998

Dear Superintendent:

Pastor Mike Conkle of the John Wesley Free Methodist Church in Indianapolis is doing some important research on the effectiveness of mentoring and how to maximize its benefits in the Free Methodist Church. I am requesting that we support him in this task (in your case by taking a few minutes to respond to his questionnaire). His intention is to make whatever insights he discovers available to the church.

Thank you for considering this.

(Apart from the merits as I describe them above, you should know that Mike is my pastor, leading the church where I get fed.)

Sincerely yours,

Gerald E. Bates

GEB:jsd

Appendix C, continued

**Superintendents'
Mentoring Questionnaire**

The purpose of this questionnaire is to identify what personal, spiritual, and professional needs pastors have that a mentor could possibly help with. Results of this survey will be used as a basis for developing mentoring programs for new pastors across the Free Methodist Church. Complete anonymity and confidentiality will be maintained.

1. How many years have you served in full or part-time ministry:

As a pastor? _____

As a superintendent? _____

2. Your Age _____

3. Within what Jurisdictional Area of the Free Methodist Church do you serve?

1. Eastern Area

2. Central Area

3. Western Area

4. In your early years of pastoral ministry, did you have a mentor?

1. Yes ____ 2. No ____

5. Is there a mentoring program available for pastors in your conference?

1. Yes ____ 2. No ____

Appendix C, continued

Listed below are several short statements describing various personal, spiritual, or professional needs. Please indicate to what extent (if any) these statements reflect a felt need in the life/ministry of the pastors you oversee, and then indicate how helpful a mentoring relationship might be in meeting those needs.

FELT NEED

1 = Definitely a need
2 = Somewhat a need
3 = Not a need

MENTORING HELPFULNESS

1 = definitely helpful
2 = somewhat helpful
3 = neutral/undecided
4 = probably not helpful
5 = definitely not helpful

1 2 3	1. Balancing needs of work, self, and family	1 2 3 4 5
1 2 3	2. Clarifying/resolving issues of calling	1 2 3 4 5
1 2 3	3. Dealing with the emotional demands of helping others	1 2 3 4 5
1 2 3	4. Evaluating progress/success in ministry	1 2 3 4 5
1 2 3	5. Need for encouragement and personal support	1 2 3 4 5
1 2 3	6. Cultivating the inner life of the Spirit	1 2 3 4 5
1 2 3	7. Handling criticism	1 2 3 4 5
1 2 3	8. Knowing how to work with problem people	1 2 3 4 5
1 2 3	9. Accountability	1 2 3 4 5
1 2 3	10. Discerning God's will in difficult circumstances	1 2 3 4 5
1 2 3	11. Resolving conflict	1 2 3 4 5
1 2 3	12. Building trust and creating community	1 2 3 4 5
1 2 3	13. Advice on conducting funerals, weddings, committee/Board meetings	1 2 3 4 5
1 2 3	14. Prioritizing and pacing ministry	1 2 3 4 5

Appendix C, continued

1 2 3	15. Developing and casting vision	1 2 3 4 5
1 2 3	16. Developing a vital prayer life	1 2 3 4 5
1 2 3	17. Dealing with guilt	1 2 3 4 5
1 2 3	18. Providing feed-back/advice on preaching and/or teaching	1 2 3 4 5
1 2 3	19. Dealing with disappointment or failure	1 2 3 4 5
1 2 3	20. Managing time effectively	1 2 3 4 5
1 2 3	21. Coping with the pressures of ministry	1 2 3 4 5
1 2 3	22. Learning dependence upon God	1 2 3 4 5
1 2 3	23. Developing spiritual disciplines	1 2 3 4 5
1 2 3	24. Help with issues of marriage and family	1 2 3 4 5
1 2 3	25. Dealing with issues related to low self-esteem	1 2 3 4 5
1 2 3	26. Dealing with unrealistic expectations in self or others	1 2 3 4 5
1 2 3	27. Developing and using influence	1 2 3 4 5
1 2 3	28. Learning to listen to others	1 2 3 4 5
1 2 3	29. Help with planning and goal setting	1 2 3 4 5
1 2 3	30. Dealing with loneliness	1 2 3 4 5
1 2 3	31. Setting boundaries and finding balance in life	1 2 3 4 5
1 2 3	32. Developing confidence derived from faith	1 2 3 4 5
1 2 3	33. Living a holy life	1 2 3 4 5
1 2 3	34. Building an effective ministry team	1 2 3 4 5
1 2 3	35. Knowing when and how to initiate change	1 2 3 4 5

Appendix C, continued

36. Do pastors within your conference have other needs that a mentor could help with?

Please specify: _____

Appendix C, continued

<i>United in Mission</i> ~ <i>Together in Harvest</i>	Free Methodist Church of North America 33rd General Conference Resolution	
	INSTRUCTIONS: Complete requested information (shaded areas to be filled in by General Conference Secretary). Print or type text of proposed resolution below, adding additional pages as necessary. Mail completed form to General Conference Secretary, P.O. Box 535002, Indianapolis, Indiana 46253-5002, by January 1, 1999	
INTRODUCED BY: Mike Conkle, Delegate according to paragraph 447	OFFICE USE ONLY	
ANNUAL CONFERENCE: WABASH	NO.	
WRITTEN BY: Mike Conkle	Received Date:	
RELATED TO PARAGRAPH(S): #a/416 - MEG Board	Referred to Committee Number	
SUBJECT OR TITLE: Board of Ministerial Education and Guidance - MENTORING	Final Vote <div style="text-align: right;"> _____ Yeas _____ Nays </div>	

Whereas, pastors who have had mentors demonstrate higher levels of job satisfaction and performance than their peers (Talbot School of Theology Study, 1995, by Michael Boersma);

Whereas, mentoring provides a needed bridge between formal, classroom instruction and applied ministry;

Whereas, the desire for mentoring is almost universal among new pastors (34 of 38 pastors attending the 1998 New Pastors Orientation in Indianapolis indicated they either had a mentor or desired one);

Therefore, Be it Resolved that Paragraph A/416 include the following addition to the responsibilities of the Board of Ministerial Education and Guidance:

The Board of Ministerial Education and Guidance shall develop a mentoring program and appoint mentors to assist new pastors in their personal, spiritual, and professional growth.

Appendix B

NEW DAY DOCUMENT

UNDER GOD: READY FOR A NEW DAY

The mission of the Free Methodist Church is to make known to people everywhere God's call to wholeness through forgiveness and holiness in Jesus Christ and to invite into membership and equip for ministry all who respond in faith.

In order to carry out the mission of the Free Methodist Church in the world, we, the Board of Bishops call Free Methodists to join together, under God, to move into a new day. We believe that the Free Methodist Church is an authentic part of the church of Jesus Christ and therefore lays claim to His promise that "...the gates of hell will not overcome it." (Matthew 16:18). We believe, furthermore, that the distinctives of the Free Methodist Church are especially relevant in the times we live in, that her mission today is urgent and clear, and that God is stirring us to break out of present molds to grow in numbers and effectiveness in the world.

We have prayerfully sought God's guidance and present the following statements as objectives and goals for the closing years of this century. Moreover, we believe that these are necessary, should the Lord tarry in His return, to put us in a position of strength for ministry in the 21st century.

General Objectives

1. We purpose, under God, that by the year 2000 the Free Methodist Church will be in the vanguard of the evangelical movement and a leading spokesman for the New Testament message of holiness in faith and life as represented by the Wesleyan tradition.
2. We purpose, under God, to consolidate with renewed vigor our considerable strengths and resources in order to increase our evangelistic impact and redemptive influence in the world. We believe God would be pleased to make us a dynamic world movement, and His instrument to proclaim and demonstrate the power of grace to heal both individuals and whole nations.

In order to set ourselves on this course for a new day, we propose, under God, to pursue the following goals in the period before the year 2000, inviting other segments of World Free Methodism to join with us in prayer and work for these and similar endeavors:

1. 125,000 members, tripling the growth rate of the past decade
2. 1000 new church plantings in North America
3. 500,000 members in the church overseas
4. Free Methodist churches in 50 countries
5. 6 new general conferences

Appendix D

Analysis Group = Pastors (Mentoring Helpfulness)

Variable	Label	N	Mean
1	Mentor Help: Balancing Nds-work, self, fam	37	1.97
2	Mentor Help: Clarify/resolve calling	35	2.54
3	Mentor Help: Emotional demands-help oth	36	1.92
4	Mentor Hlp: Eval. Progress/success in Min	37	1.86
5	Mentor Help: Need encouragement/pers. supp	38	1.53
6	Mentor Hp: Cultivat inner life of Spirit	37	1.65
7	Mentor Help: Handling criticism	37	2.11
8	Mentor Hlp: How to work w problem people	38	1.71
9	Mentor Help: Accountability	38	1.45
10	Mentor Hp: Discern God's will-difficulties	37	1.92
11	Mentor Help: Resolving conflict	38	2.03
12	Mentor Hlp: Build trust/create community	37	2.32
13	Mentor Hlp: Advice-funeral/weddings/mtgs	37	1.84
14	Mentor Hlp: Prioritizing/pacing ministry	38	2.03
15	Mentor Help: Develop and casting vision	38	1.87
16	Mentor Help: Developing vital prayer life	37	1.81
17	Mentor Help: Dealing with guilt	36	2.56
18	Mentor Hlp: Feedback/advice-Preach/Teach	37	1.97
19	Mentor Hlp: Deal w disappointmnt/Failure	36	2.39
20	Mentor Help: Managing Time effectively	37	1.73
21	Mentor Help: Coping w Ministry pressures	37	1.95
22	Mentor Help: Learning Dependence on God	37	2.11
23	Mentor Hp: Develop Spiritual disciplines	38	1.95
24	Mentor Hp: Help w marriage/ family issues	36	2.44
25	Mentor Hp: Deal w low self-esteem issues	36	2.72
26	Mentor Hp: Deal w unrealistic expectations	36	2.14
27	Mentor Hp: Developing & using influence	38	2.18
28	Mentor Hp: Learning to listen to others	36	2.22
29	Mentor Hp: Help w planning/goal setting	38	2.11
30	Mentor Help: Dealing with loneliness	34	2.50
31	Mentor Help: Setting boundaries/balance	37	1.95
32	Mentor Help: Develop confidence fr Faith	36	2.28
33	Mentor Help: Living a Holy Life	37	1.57
34	Mentor Hp: Build effective ministry team	38	1.76
35	Mentor Hp: Know when/how-initiate change	37	1.97

Appendix D, continued

Analysis Group = Pastors (Felt Needs)

Variable	Label	N	Mean
1	Felt Need: Balancing Nds – work, self, fam.	38	1.53
2	Felt Need: Clarifying/resolving calling	38	2.24
3	Felt Need: Emotional demands-helping others	38	1.68
4	Felt Need: Eval. Progress/success in Min.	38	1.71
5	Felt Need: Need encouragement/pers. supp.	38	1.45
6	Felt Need: Cultivate inner life of Spirit	38	1.32
7	Felt Need: Handling criticism	38	1.92
8	Felt Need: How to work w problem people	38	1.66
9	Felt Need: Accountability	38	1.37
10	Felt Need: Discern Go's will-difficults	38	1.68
11	Felt Need: Resolving conflict	38	1.87
12	Felt Need: Build trust/create communit.	38	1.89
13	Felt Need: Advice-funeral/weddings/mtgs	38	1.89
14	Felt Need: Prioritizing/pacing ministry	38	1.66
15	Felt Need: Develop and casting vision	38	1.58
16	Felt Need: Developing vital prayer life	38	1.53
17	Felt Need: Dealing with guilt	37	2.43
18	Felt Need: Feedback/advice – Preach/Teach	38	1.95
19	Felt Need: Deal w disappointment/Failure	38	2.08
20	Felt Need: Managing Time effectively	38	1.66
21	Felt Need: Coping w Ministry pressures	38	1.76
22	Felt Need: Learning Dependence on God	38	1.71
23	Felt Need: Develop Spiritual disciplines	38	1.61
24	Felt Need: Help w marriage/family issues	38	2.16
25	Felt Need: Deal w low self-esteem issues	38	2.45
26	Felt Need: Deal w unrealistic expectatns	38	1.97
27	Felt Need: Developing & using influence	38	1.97
28	Felt Need: Learning to listen to others	38	2.13
29	Felt Need: Help w planning/goal setting	38	1.89
30	Felt Need: Dealing with loneliness	37	2.49
31	Felt Need: Setting boundaries/balance	38	1.71
32	Felt Need: Develop confidence fr Faith	38	2.05
33	Felt Need: Living a Holy life	38	1.55
34	Felt Need: Build effective ministry team	38	1.50
35	Felt Need: Know when/how-initiate change	38	1.74

Appendix D, continued

Analysis Group = Superintendents (Felt Needs)

Variable	Label	N	Mean
1	Felt Need: Balancing needs – work, self, family	19	1.16
2	Felt Need: Clarifying/resolving calling	19	2.05
3	Felt Need: Emotional demands-helping others	20	1.68
4	Felt Need: Eval. progress/success in Min.	19	1.32
5	Felt Need: Need encouragement/pers. supp.	19	1.21
6	Felt Need: Cultivate inner life of Spirit	19	1.32
7	Felt Need: Handling criticism	19	1.63
8	Felt Need: How to work w problem people	19	1.16
9	Felt Need: Accountability	19	1.42
10	Felt Need: Discern God's will	19	1.74
11	Felt Need: Resolving conflict	19	1.26
12	Felt Need: Build trust/create community.	19	1.74
13	Felt Need: Advice-funeral/weddings/mtgs	19	1.95
14	Felt Need: Prioritizing/pacing ministry	19	1.63
15	Felt Need: Develop and casting vision	19	1.26
16	Felt Need: Developing vital prayer life	19	1.47
17	Felt Need: Dealing with guilt	19	2.32
18	Felt Need: Feedback/advice-Preach/Teach	19	1.84
19	Felt Need: Deal w disappointment/failure	19	1.68
20	Felt Need: Managing time effectively	19	1.47
21	Felt Need: Coping w ministry pressures	19	1.68
22	Felt Need: Learning dependence on God	19	1.84
23	Felt Need: Develop spiritual disciplines	19	1.63
24	Felt Need: Help w marriage/family issues	19	1.79
25	Felt Need: Deal w low self-esteem issues	19	1.79
26	Felt Need: Deal w unrealistic expectations	19	2.05
27	Felt Need: Developing and using influence	19	1.89
28	Felt Need: Learning to listen to others	19	1.79
29	Felt Need: Help w planning/goal setting	19	1.53
30	Felt Need: Dealing with loneliness	19	2.11
31	Felt Need: Setting boundaries/balance	19	1.74
32	Felt Need: Develop confidence fr Faith	19	1.84
33	Felt Need: Living a holy life	19	1.47
34	Felt Need: Build effective ministry team	19	1.32
35	Felt Need: Know when/how-initiate change	19	1.26

Appendix D, continued

Analysis Group – Superintendents (Mentoring Helpfulness)

Variable	Label	N	Mean
1	Mentor Help: Balancing needs-work, self, family	19	1.63
2	Mentor Help: Clarify/resolve calling	18	2.22
3	Mentor Help: Emotional demands-help others	19	1.84
4	Mentor Help: Eval. Progress/success in Min.	19	1.42
5	Mentor Help: Need encouragement/pers. supp	19	1.32
6	Mentor Help: Cultivate inner life of Spirit	19	1.42
7	Mentor Help: Handling criticism	19	1.63
8	Mentor Help: How to work w problem people	19	1.32
9	Mentor Help: Accountability	19	1.21
10	Mentor Help: Discern God's will	19	1.79
11	Mentor Help: Resolving conflict	19	1.53
12	Mentor Help: Build trust/create community	19	1.74
13	Mentor Help: Advice-funeral/weddings/mtgs	19	1.79
14	Mentor Help: Prioritizing/pacing ministry	19	1.68
15	Mentor Help: Develop and casting vision	19	1.37
16	Mentor Help: Developing vital prayer life	19	1.74
17	Mentor Help: Dealing with guilt	18	2.33
18	Mentor Help: Feedback/advice-Preach/teach	19	1.84
19	Mentor Help: Deal w disappointment/failure	19	1.74
20	Mentor Help: Managing time effectively	19	1.68
21	Mentor Help: Coping w ministry pressures	19	1.74
22	Mentor Help: Learning dependence on God	19	1.84
23	Mentor Help: Develop spiritual disciplines	19	1.74
24	Mentor Help: Help w marriage/family issues	19	1.79
25	Mentor Help: Deal w low self-esteem issues	19	2.05
26	Mentor Help: Deal w unrealistic expectations	19	2.00
27	Mentor Help: Developing & using influence	19	1.79
28	Mentor Help: Learning to listen others	19	1.79
29	Mentor Help: Help w planning/goal setting	19	1.58
30	Mentor Help: Dealing with loneliness	19	2.16
31	Mentor Help: Setting boundaries/balance	18	1.61
32	Mentor Help: Develop confidence fr faith	19	2.05
33	Mentor Help: Living a holy life	19	1.53
34	Mentor Help: Build effective ministry team	19	1.53
35	Mentor Help: Know when/how-initiate change	19	1.32

Appendix F
Comparison of Felt Needs and Mentoring Helpfulness
Pastors and Superintendents
Felt Needs Tables

1. Issues of Low Self-Esteem (FN25)

Frequency Raw Pct.	Definite Need	Somewhat A Need	Not a Need	Total
Pastors	2 5.2	17 44.7	19 50.0	38
Superintendents	5 26.3	13 68.4	1 5.3	19

P = .0003

FN=Felt Need

2. How to Work With Problem People (FN 8)

Frequency Raw Pct.	Definite Need	Somewhat A Need	Not a Need	Total
Pastors	13 34.2	25 65.8	0 0.0	38
Superintendents	16 84.2	3 15.8	0 0.0	19

P = .0004

FN=Felt Need

3. Resolving Conflict (FN11)

Frequency Raw Pct.	Definite Need	Somewhat A Need	Not a Need	Total
Pastors	10 26.3	23 60.5	5 13.2	38
Superintendents	14 73.6	5 26.3	0 0.0	19

P = .0006

FN=Felt Need

Appendix F, continued

4. Initiating Change. (FN35)

Frequency Raw Pct.	Definite Need	Somewhat A Need	Not a Need	Total
Pastors	15 39.5	18 47.4	5 13.2	38
Superintendents	14 73.7	5 26.3	0 0.0	19

P = .0104

FN=Felt Need

5. Loneliness (FN30)

Frequency Raw Pct.	Definite Need	Somewhat A Need	Not a Need	Total
Pastors	3 8.1	13 35.1	21 56.8	37
Superintendents	1 5.3	15 79	3 15.8	19

P = .0134

FN=Felt Need

Appendix F, continued
Mentoring Helpfulness Tables

1. Developing/Casting Vision (MH15)

Frequency Raw Pct.	Definitive Helpful	Somewhat Helpful	Undecided	Probably Not Helpful	Definitely Not Helpful	Total
Pastors	13 34.2	19 50.0	5 13.7	0 0.0	1 2.6	38
Superintendents	14 73.7	4 21.1	0 0.0	1 5.3	0 0.0	19

P = .0080

MH= Mentoring Helpfulness

2. Initiating Change (MH35)

Frequency Raw Pct.	Definitely Helpful	Somewhat Helpful	Undecided	Probably Not Helpful	Definitely Not Helpful	Total
Pastors	15 40.5	13 35.1	5 13.5	3 8.1	1 2.7	37
Superintendents	13 68.4	6 31.6	0 0.0	0 0.0	0 0.0	19

P = .0184

MH= Mentoring Helpfulness

3. Issues of Low Self-Esteem (MH25)

Frequency Raw Pct.	Definitely Helpful	Somewhat Helpful	Undecided	Probably Not Helpful	Definitely Not Helpful	Total
Pastors	3 8.3	15 41.7	11 30.6	3 8.3	4 11.1	36
Superintendents	3 15.8	12 63.2	4 21.1	0 0.0	0 0.0	19

P = .0255

MH= Mentoring Helpfulness

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